NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ARAO88

COURSE TITLE: ARABIC RHETORIC III (AL-BADĪ‘U)

COURSE GUIDE

ARA088
ARABIC RHETORIC III (AL-BADĪ‘U)

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INTRODUCTION

ARA088: Arabic Rhetoric III presents the third segment of the *Ilmu `l-Balāghah*; the other first two segments being *'Ilmu `l-Bayān and Ilmu `l-Ma 'ānī* which you had studied earlier on. It is a two-unit course taught in the second or final year of the Diploma in Arabic and Islamic studies programme in the National Open University of Nigeria.

WHAT YOU WILL LEARN IN THIS COURSE

ARA088: Arabic Rhetoric III exposes you to the third and last part of that aspect of Arabic language studies which assess the extent of eloquence and semantics in expressions and speeches in prose and poetry. On the other hand, tropes and embellishments are sometimes desirable in speeches and expressions; and sometimes they are not. It is an exposition of this aspect in Arabic language that *ilmu`l-Badī'* deals with.

To help you in this study, we have broken the course into eight Units. We have in a simple and clear style treated these issues so that each unit serves as an effective key with which you will be able to open discussion on the topic. We brought simplified varieties of example especially related verses of the *Qur'ān* and poetry. Hence, after this course, you will be very familiar with Arabic expressions in both primary and secondary meanings.

COURSE AIMS

This course contains eight Units with each unit stating clearly its objectives. However, the course has its overall aims which include :

- Appreciating the significance of *'Ilmu `l-Badī'* as an aspect of *'Ilmu `l-Balāghah.*
- Trace the origin of *'Ilmu `l-Badī'*
- Know some early scholars and their contributions to the science of *Badī '*
- Appreciate the role of *'Ilmu `l-Badī'* in writings, speeches and expressions.

COURSE OBJECTIVES

We have packaged this course in such a way that it will give students the proper grasp of this aspect of Arabic language. It is our hope that after a thorough study of this course, they would be able to:

- Discuss the concept of *'Ilmu `l-Badī'*
- Trace the origin of *'Ilmu `l-Badī'*
- Identify early scholars contribution to the emergence of *'Ilmu `l-Badī '*
- Appreciate *'Ilmu `l-Badī'* in writings, speeches and expressions.
- Utilize *'Ilmu `l-Badī'* in writings, speeches and expressions.

WORKING THROUGH THIS COURSE

To complete this course, you are required to read the 10 study units compartmentalized in three Modules. All of them are mandatory on you to work through if you wish to enhance competence and a good standing in writing and interactions in Arabic language.To read recommended books and other materials provided by the National Open University of Nigeria(NOUN).
Each unit contains self-assessment exercise and at some points in the course, you are required to submit assignments for assessment purpose. At the end of this course is a final examination. You will find below list of all components of the course and what expected to be done

COURSE MATERIALS

The main components of this course are :
1.0 Course Guide
2.0 Unit Components of Study Modules
3.0 Text-books
4.0 Assignments File
5.0 Presentation Schedule

Study Units

Module 1
Unit 1: The Evolution of *al-Badī'* and Contributions of Early Arabic Rhetoricians
Unit 2: Semantic Embellishment in Arabic Rhetoric I
Unit 3: Semantic Embellishment in Arabic Rhetoric II
Module 2

Unit 1: Lexical Embellishment in Arabic Rhetoric I

Unit 2: Lexical Embellishment in Arabic Rhetoric II

Module 3 Peroration

Unit 1: Concluding Remarks 1: Classical Scholarship and *Ilmu 'l-Balāghah*

Unit 2: Concluding Remarks II: Significance of *Ilmu 'l-Balaghah*

Module 4: Glossary of Arabic Rhetoric

TEXTBOOKS AND REFERENCES

Some reading materials have actually provided light for us. These books and reading materials are contained in the reference sections at the end of each unit. In addition to them, try to get the books in the list below and read them so that you can widen your horizon .

Abubakre, R.D. (1989) *Bayān in Arabic Rhetoric: An analysis of the core of Balaghah*. Ibadan: Intec Printer Limited.

Al-Jāhiz , Umar bn Bahr(1968) *al-Bayān wat-Tabyīn*. Cairo: Maktabah al-Khanjī

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London & New York: Routledge. (Specifically pp. 239ff from which this course material draws substantially).

Cuddon, J. A (1979). *A Dictionary of Literary Terms*- Penguin Reference. Harmondsworth: Penguin Books.

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Suwaid 'Ali Naibi (1986) *Kayfa natadhawwaq al-Adab al-'Arabī.* Kano: At- Tayyib Publishers

Assessment Exercises

There are three types of assessments in the course.1- the self assessment exercises, 2- tutor-marked assignment and 3- the written examinations.
You will find the Self - Assessment Exercises after a number of sub-section ofthe Units Main Contents. It is advisable you attempt all of them because they measure your level of understanding the topics discussed; and they will assist you in doing well in the Tutor Marked Assignments and the final examination.

TUTOR-MARKED ASSIGNMENT

Just know that at the end of every unit there are some tutor-marked assignments. You will be required to do four of them. It is important that you do do and submit them for assessment.in accordance with the given deadlines. Your tutor will assess the four assignments and select the best three which will constitute 30% of your final grade.

At the end of the course, you will need to sit for a final three hour examination. This also represents 70% of your total course mark.

FINAL EXAMINATION AND GRADING

The final examination will be a test of three hours. All areas of the course will be examined. Find time to read the unit all over before your examination. The final examination will attract 70% of the total course grade. The examination will consist of questions, which reflect the kinds of self assessment exercises and tutor marked assignment you have previously encountered. And all aspects of the course will be assessed . You should use the time between completing the last unit, and taking the examination to revise the entire course .

Course Marking Scheme

The following table lays out how the actual course mark allocation is broken down.

Assessment	Marks
Assignment	Four assignments, best three marks of the four count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks.

PRESENTATION SCHEDULE AND COURSE OVERVIEW

The presentation schedule in this Course Guide gives you the important dates for the completion of tutor-marked assignments and attending tutorial. Remember, you are required to submit all your assignments in good time, and guard against late submission.

Below please find the Course Overview and Presentation Schedule

Unit	**Title of Work**	**Weeks Activity**	**Assessments**
	Course Guide	Week1	
Module1: Origin of Ilmu `l-Badī'			
1	The Evolution of *al-Badī'* and Contributions of Early Arabic Rhetoricians	Week 2	
2	Semantic Embellishment in Arabic Rhetoric I	Week 3	
3	Semantic Embellishment in Arabic Rhetoric II	Week 4	TMA I
Module2: Lexical Embelishments			
4	Lexical Embellishment in Arabic Rhetoric I	Week 5	

5	Lexical Embellishment in Arabic Rhetoric II	Week 6	TMA 2
Module3: Concluding Remarks I			
6	Concluding Remarks I	Week 7	
7	Concluding Remarks II	Week 8	TMA 3
8.	**Module 4: Glossary of Arabic Rhetoric**	Week 9	
Revision		Week10	TMA 4
Total		10	
Examination			

HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study unit replaces the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it, as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some reading to do, you study unit provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is set of learning objectives. These objectives let you know what you should be able to do. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will scientifically improve your chances of passing this course.

The main body of the units guides you through the required reading of each topic as many times as possible then consult recommended reference on it .

Reading section

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this course thoroughly

2. Organize a study schedule. Refer to the ‘course overview’ for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to adopt, you should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason for students’ failure is that they lag behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you read in each unit is given in the “overview” at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit as arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit’s objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to you tutor’s comments, both on the tutor marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at

the beginning of each unit) and the course objectives (listed in the course guide).

FACILITATOR/TUTORS AND TUTORIALS

There are eight hours tutorials provided in support of this course. You will be notified of the dates, times, and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignment, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail you tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by him and returned to you as soon as possible.

Do not hesitate to contact you tutor if:

You do not understand any part of the study units or assigned readings.

You have difficulty with the self-assessment exercises.

You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You try your best to attend the tutorials. This is the only chance to have face t o face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain maximum benefit from the course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

CONCLUSION/SUMMARY

ARA088 intends to introduce you to the *Al-Badīʻu* segment of Arabic rhetoric. It exposes students to the aspect of communication and expression of Arabic Language that reflects the culture and civilization of the speakers of the language. Arabic rhetorical discourse was influenced and partly shaped by the Qur'ānic

disciplines. Two issues were at the forefront here; the dogma of the inimitability of the *Qur'ān* and the problem of correct interpretation of non-straightforward (i.e. figurative, elliptical, or any other obliquely referential) language in the Scripture. You are expected to comprehend the topics. This will enable you improve your reading ability and competence of adapting some styles into your own Arabic writings. Upon completing this course you will be able to answer questions such as:

- How can I comprehend intrinsic meaning of Arabic words in different context
- How can I fully comprehend the degree of eloquence that the *Qur'ān* constituted as the miracle that proved the prophethood of Muhammad.
- How can I fully comprehend the intended messages that comprise in poetry and skillful writing of prose writers
- Can I adapt word order, word use, use of metaphors and figures of speech in order to enhance more competence

Of course these questions are not exhaustive to assess what you have gained.

We wish you success in the course and hope that you will find it both interesting and educative.

COURSE MATERIAL

ARA088
ARABIC RHETORIC III (*AL-BADĪ‘U*)

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C O N T E N T S **P A G E S**

Module 1

Unit 1: The Evolution of *al-Badī‘* and Contributions of Early Arabic Rhetoricians 16
Unit 2: Semantic Embellishment in Arabic Rhetoric I 23
Unit 3: Semantic Embellishment in Arabic Rhetoric II 34

Module 2
Unit 4: Lexical Embellishment in Arabic Rhetoric I 44

Unit 5: Lexical Embellishment in Arabic Rhetoric II 56

Module 3

Unit 6:C oncluding Remarks 1: Classical Scholarship and *Ilmu ‘l-Balāghah* 63

Unit 7: Concluding Remarks II: Significance of *Ilmu ‘l-Balaghah* 69

Module 4:

Unit 8 Glossary of Arabic Rhetoric 76 - 91

Unit 1: The Evolution of *al-Badī‘* and Contributions of Early Arabic Rhetoricians
Unit 2: Semantic Embellishment in Arabic Rhetoric I
Unit 3: Semantic Embellishment in Arabic Rhetoric II

UNIT 1: THE EVOLUTION OF *AL-BADĪ‘* AND CONTRIBUTIONS OF EARLY ARABIC RHETORICIANS

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Definition of *al-badī‘*
3.2 Objective of *Badī‘* studies
3.3 Early Beginnings
3.4 Categories of *badī‘* tropes
4.0 Conclusion
5.0 Summary
6.0 Self Assessment/Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

The Arabic term for rhetorical figures is known as *badī‘*, and the discipline dealing with them is thus called *‘ilm al-badī‘*. (Science of Discourse of Embellishment). It is the third of the tripartite structure called *‘ilm al-balāgha* (Science of Rhetoric), according to the classification in al-Khatīb al-Qazwīnī's (d. 739/1338) influential epitome, namely, his *Talkhīs al-Miftāh*. The other two are *ma‘ānī* (semantics), and *bayān* (notion). The present course is a detailed account of *badī‘*. The student is introduced in the present discussion to the linguistic and rhetorical definition of *badī‘*, their rhetorical functions, the historical development of *badī‘* studies together with major rhetoricians and poets and prose writers in whose works aspects of *badī‘* discussed are illustrated.

This unit also provides a brief analysis of the two categories of *badī‘* in Arabic: semantic and lexical. In other words, the figures are divided into two kinds, as they are anchored either in the meaning (*ma‘nawī*) or in the wording (*lafzī*). This fine classification is to be attributed to al-Sakkākī (d. 626/1228). In this course,

‘embellishment(s)’ is also to be used as an English equivalent for *badī‘* features and tropes. It must be stated, however, that standard works in English on Arabic rhetoric are all but lacking, except for Abdul-Raof (2006) which is the principal source for the current course material, its deficiencies notwithstanding (Cf. Sanni: forthcoming).

2.0 OBJECTIVES

At the end of this unit student should be able to:

- Relate ‘*ilm al-badī‘* as the third of the tripartite structure called ‘*ilm al-balāgha*
- give linguistic and rhetorical definition of *badī‘*and their rhetorical functions
- narrate historical development of *Badī‘* studies
- analyze the two categories of *badī‘* in Arabic .
- discuss the two kinds of figures: *ma‘nawī* or *lafzī*.
- expatiate the role of A`s-Sakkākī in the classification of *Badī‘* studies.

3.0 MAIN CONTENT

3.1 Definition of *al-badī‘*

In Arabic rhetorical studies, *al-badī‘* is an independent rhetorical discipline through which we appreciate the mechanisms of beautifying the discourse (*wujūh tahsīn al-kalām*) that is required to be linguistically unambiguous and compatible with context. Rhetorically, therefore, *al-badī‘* refers to the discipline by which we appreciate the linguistic features that give discourse decorative elegance and acceptability provided it does not violate contextual or linguistic criteria. Rhetorically, embellishments are also referred to as *al-muhassināt al-badī‘iyyah* (beautifiers).

3.2 Objective of *Badī‘* studies

An embellishment is a linguistic and stylistic devise that aims to provide ornamentation to Arabic discourse. An effective communicator employs various modes of embellishments in his or her discourse to achieve a 'beautiful' and sublime style in order to influence the auditor or reader. Stylistically, in order to achieve this rhetorical function of embellishments, an effective text producer should attempt to avoid unfamiliar and inappropriate figures. However, there is no harm in employing calques which are loan translations of foreign words as they are considered eloquent expressions and enjoy linguistic and morphological congruity.

3.3 Early Beginnings

Historically, pre-Islamic and early Islamic poetic discourse has featured some of the *badī‘* aspects. However, it was ‘Abdullah b. al-Mu`tazz (d. 296/908) who made *badī‘* an independent rhetorical discipline in its own right. His approach has been supported by Abū Hilāl al-‘Askari (d. 395/1004). Both rhetoricians, however, have confused some features of *bayān* with those of *badī‘*. For instance, they have opted for including *isti‘ārah* (metaphor) and *kināyah* (metonymy) with *badī‘*. However, *badī‘* has not been without supporters who have recognized its independent status and did not fall into the confusion of mixing up tropes related to the different branches.

We present herewith a chronological account of rhetoricians who have made contributions in the development of *badi‘* as a discipline in its own right within Arabic rhetoric.. The rhetoricians are listed here:

Ibn al-Mu‘tazz ; the founder of *badī‘* as an independent arm of rhetoric and wrote his book *al-badī‘* in 274/887. In it, he lists 18 *badī‘* features and argues that the rhetorical features of the discipline have already been known to the Arabs since the pre-Islamic period. He is, therefore, critical of his contemporaries for their over-use of these features in their discourse.

Qudāmah b. Ja‘far (d. 337/948) is among rhetoricians who have investigated *badi‘* features. In his book *Naqd al-Shi‘r,* Qudāmah lists fourteen features of which he introduces nine new ones different from those of Ibn al-Mu‘tazz. Abū Hilāl al- ‘Askarī (d. 395/1004) also lists in chapter nine of his book *al-Sinā‘atain* twenty-seven *badī‘* features, 14 of which are not dealt with by Ibn al-Mu‘tazz and Qudāmah.

Al-Watwāt Rashīd al-Dīn al-‘Umarī (d. 573/1177) wrote *Daqā’iq al-Shi‘r* which is mainly an account of *al- badī‘* and is written in Persian and translated into Arabic by Ibrahim al-Shawaribi. Al-Watwāt provides examples from both Arabic and Persian prose and poetry as well as from his own poetry in Arabic.

Usāmah b. Munqidh (d.584/1188) wrote *al- Badī‘ fi naqd al-shi‘r* which is an exclusive account of the rhetorical features of *badī‘* in which he provides a detailed list of embellishments.

Al-Sakkāki (d. 626/1228) deals with *badī‘* features in his book *Miftāh al-‘ulūm* but does not recognise them as constituents of an independent rhetorical discipline.

Ibn al-Athīr (d. 637/1239) provides a detailed account of both semantic and lexical *badi‘* features in his book *al-Mathal al-sā'ir*. However, he does not recognize *badī‘* as an independent rhetorical subject but rather as part of *bayān*.

Ibn Abī al-Işba‘ (d. 654/1256) has two books on *badī‘* to his credit, namely, *Tahrir al-tahbir* which is a list of *badī‘* tropes in Arabic, and the second one is *Badī‘ al-Qur'ān* which is a list of rhetorical tropes of the Qur'an.

Badr al-Dīn b. Malik al-Ta’ī (d. 686) makes in his *al-Misbāh fi ‘ulūm al-ma‘ānī wa-l-bayān wa-l -badī‘* an intuitive reference to *badī‘* as a separate discipline of Arabic rhetoric.

Al-Qazwīni (d. 739/1308) in his *Talkhīs al-Miftāh* deals with *badī‘* as an independent rhetorical discipline and refers to it as a stylistic mechanism through which Arabic speech acts and writing can be decorated by various kinds of ornamentation if the context of situation is taken into consideration and ambiguity is avoided.

3.5 Categories of *badi‘* tropes

There are two major categories of *badi‘* features in Arabic rhetoric are semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, in both categories, different labels have been applied in certain instances by rhetoricians to the same embellishment. For our purpose, however, we shall employ the most common label for the specific *badi‘* features treated.

Semantic embellishments; Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails that the beautifying feature will not disappear if we change the lexical item concerned by a synonym, as in: الله يعلم ما يُسرون وما يُعلنون .

“God knows what they conceal and what they declare” Q2:77.

In this example, we have the semantic embellishment of antithesis (*tibāq*) which is represented by the words (*yusirru*- to conceal) and (*yu‘linu* - to declare). This rhetorical feature of antithesis will still be maintained even if we substitute synonyms for the antithetical words used words.

Self Assessment Exercises

1**.** Discuss the contribution of *Qur’ān* to the emergence of rhetorical studies.

2. Identify key contributors and their works to badī‘ studies from the 3rd /9th

to 7th/14th centuries

3.Identify the two types of embellishment

4.0 CONCLUSION

The unit explained the linguistic and rhetorical definition of *badī‘*and their rhetorical functions. It gave full account of its historical development and featured the two categories of *badī‘* in Arabic . The figures are divided into two kinds ; *ma‘nawī* or *lafzī*. Fine classification of *Badī‘* studies was attributed to al-Sakkākī.

5.0 SUMMARY

This unit is a detailed account of *badī‘*. It introduced the linguistic and rhetorical definition of *badī‘*, their rhetorical functions, the historical development of *badī‘* studies together with major rhetoricians and poets and prose writers in whose works aspects of *badī‘* discussed are illustrated. It also provided a brief analysis of the two categories of *badī‘* in Arabic: semantic and lexical.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the detailed account of *‘ilm al-badī‘* in Arabic rhetoric
2. Explain the historical development of *‘ilm al-badī‘* in Arabic and identify the two types of embellishment
3. Give a detailed account of the contributors and their works to *badi‘* studies from the 3rd/9th to 7th/14th centuries

7.0 REFERENCES / FURTHER READINGS

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UNIT 2: SEMANTIC EMBELLISHMENTS IN ARABIC RHETORIC 1

CONTENT

1.0 Introduction

2.0 Objectives

3.0 Main Content

Semantic embellishments in Arabic rhetoric.I

4.0 Conclusion

5.0 Summary
6.0 Self Assessment/Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

As stated in the concluding parts of Unit 1, there are two major categories of *badī‘* features in Arabic rhetoric: semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, This unit employs the most common label for the specific *badi‘* features treated in Semantic embellishments.

2.0 Objectives

At the end of this unit student should be able to:

- define semantic embellishments
- analyse the lexical items employed
- appreciate stylistic techniques employed by communicators
- identify distinctive features of the mode of semantic embellishment

3.0 MAIN CONTENT

3.1**Semantic embellishments*;*** Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails that the beautifying feature will not disappear if we change the lexical item concerned by a synonym .The features are;

1. **Affirmed dispraise** (*Ta'kīd al-dhamm bi-mā yushbihu l-madħ*). This is where a negative attribute is established with such an expression that seems to portray it in a good light. An example is the following:

زيد لا خير فيه إلا أنه يتصدق بمايسرق

There is nothing good about Zaid except that he pays as charity what he steals.

سالم لا خير فيه إلا أنه يَسيئُ إلي من أحسن إليه

There is nothing good about Salim but he treats badly whoever does a favour to him.

In the two examples, the positive feature (*khayrun*-good) is negated but the negative features (*yasriqu*- to steal) and (*yusī'u* - to treat badly) occur in the latter part of the sentence that begins with the exception particle (*illa*- except).

The other form of affirmed dispraise is to employ two negative features in the same speech act without using negation, as in:

زيدٌ فاسقٌ إلا أنه جاهل

Zayd is defiantly disobedient but he is ignorant.

where the negative feature (*fāsiqun*- defiantly disobedient) is not negated but is followed by another negative feature (*jāhilun*- ignorant) that occurs after the particle of exception.

2. **Antithesis** (*Tibāq*). Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposing attributes whether they are figurative or literal. The two kinds of antithesis are:

i- Non-negated antithesis: This applies to the occurrence of two antonyms in a statement as in:

وما يستوي الأعمي والبصير. ولا الظلمات ولا النور.

Not equal are the blind and the seeing, nor are the darkness and the light,
Q35:19-20.

The non-negated antithesis is represented by the antonyms (*al-a'mā-* the blind) and (*al-baīr-* the seeing) in the first sentence, and by the antonyms (*al-zulumūt-* the darkness) and (*al-nūr-* the light) in the second sentence.

ii Negated antithesis: This semantic embellishment occurs when we employ two

expressions that are directly antonymous as in:

فلا تخشوا الناس واخشون

"Do not fear the people but fear me" Q5:44.

The negated antithesis is achieved through the opposite significations of the lexical items (*lā-takhshaw*-do not fear) and (*akhshaw*- fear).

يستخفون من الله ولا يستخفون من الناس .

"They conceal (their evil intentions and deeds) from people, but they cannot conceal them from God." Q4:108.

Where negated antithesis is represented by the opposite significations of the verbs (*yastakhfūna* - to conceal) and (*wa lā-yastakhfūna* - do not conceal).

3- **Apostrophe/Pathetic Fallacy (***Mukhātabat ghayr al-'āqil***)**

This mode of semantic embellishment is a form of personification. In apostrophe, the communicator addresses a non-human object that cannot respond to or even hear the speech act. It creates an unreal speech situation and the object

we are speaking to is made to share our human ability of responding to our message. Apostrophe usually occurs with the vocative particle, as in the following:

يا خروفُ لا تفرح, القصّاب في انتظارك.

O lamb, do not be joyful. The butcher is waiting for you.

يا عنكبوتُ لا تتكبّر فبيتك أهون البيوت

O spider, do not be snobbish. Your house is the most flimsy.

4- **Asteism** (*Ta'kīd al-madh bi-mā yushbihu dhamm*). This is the opposite of affirmed dispraise. (See above). In this case, the positive feature is affirmed with what looks like negative attribute as in the following statement of the Prophet Muhammad:

أنا نبيّ إلا أنّني من قريش .

I am a Prophet except that I am from the Quraysh tribe.

هو شخصٌ حسُنت أخلاقه غير أنّه لا يُبقي من المال شيئا إلا تصدّق به.

He is of sublime character except that he spares no resources when I comes to generosity

5- **Chiasmus** (*al-muqābala al-'aksiyya*).

This form of semantic embellishment occurs when we have two parts of the same proposition in which the word order of the first part is reversed and placed together as a single expression as in:

عادات السادات سادات العادات.

The habits of the masters are the masters of the habits.

يُخرجُ الحيّ من الميّت ويُخرجُ الميّت من الحيّ.

He brings the living out of the dead and brings the dead out of the living, Q30:19.

In the first and second examples, chiasmus is achieved through the reverse word order of the first parts (- the habits of the masters), (- the living out of the dead) respectively.

6- **Conceit** (*Husnu `ta'līl*). This form of semantic embellishment expresses a personal evaluation of something. Conceit is employed when the communicator intends to reject explicitly or implicitly a familiar fact. To achieve this, he offers an unfamiliar reason to establish a fact, and the reason he so adduces may not necessarily be true as in the following:

وما كُلفة البدر المُنير قديمةٌ ولكنّها في وجهه أثرَ اللطم

" The dodgy spot of the shining moon is not old
but it is, as seen on her face, the trace of a slap."

In this example, the communicator denies the fact that the dodgy spot on the full moon had been there since creation, but rather, he attributes it to the effect of slapping on its face.

6- **Epanodos** (*al-laff wa-l-nashr*). In this form of semantic embellishment, we have reference to two entities followed by an elaboration of each as in:

ومن أياته جعل لكم الليل والنهار لتسكنُوا فيه ولتبتغوا من فضله

"Out of His Signs, He made for you the night and the day that you
may rest therein and by the day seeks from His bounty". Q28:73.

Where the two entities are represented by the noun phrase *al-layl wa-l-nahār* (the night and the day), and this is followed by an explanation of the details appropriate to each in the same order of mentioning; (- to rest therein) refers to the

night and (- to seek from His bounty) refers to the day. The addressee is expected to discern the reference of each description.

7- **Epistrophe** (*takrār al-nihāya*).This is concerned with the repetition of the same word or expression at the end of the sentence as can be illustrated with the following which occurs thirty-one times in the whole of the *Sūra*:

فبأيّ ألاء ربّكما تُكذّبان.

8- **Epitrope** (*al-taslīm al-khitābī*). This form of semantic embellishment is a linguistic technique that can be employed in argumentation and debate. The communicator accepts the thesis of his or her opponent and then employs it skillfully as ammunition in the anti-thesis against the opponent, as in:

أنت تتّهمني بتبذير ميزانية الدولة . نعم هذا صحيحٌ , ولكن الأموال التي أنفقتها كانت في بناء المستشفيات والمدارس والطرُق مما أدّي إلي تحسين الخدمات العامة وانتعاش الإقتصاد وانخفاض البطالة.

“You have accused me of wasting the country's budget. Yes, this is true. However, the money that has been spent was in building hospitals, schools, and roads and this has led to the improvement of public services, the revival of the economy, and drop in unemployment.”

The opponent's thesis is (- wasting the country's budget) which is employed as a weapon against the opponent by the communicator's antithesis when he admits (- yes, that is right) and then starts his rebuttal with the conjunctive element (*lākin*- but) to refute the opponent’s thesis by listing the positive achievements for which the money had been spent.

9- **Epizeuxis** (*al-takrār al-tawkīdī*). In this mode of semantic embellishment, the communicator repeats a word or an expression for affirmation. The repeated lexical item can appear anywhere in the sentence, as in:

فإنّ مع العُسر يُسرًا. إنّ مع العسر يُسرا.

“Verily, with every difficulty, there is relief. Verily,
with every difficulty, there is relief”. Q94:5-6.

Here the notion of 'relief' after difficulty is affirmed through repetition. The example given above in respect epistrophe, that is, the expression “so which of the favours of your Lord would you deny?” can equally be regarded as a type of epizeuxis.

10- **Euphemism** (*al-tahwīn*). This mode of semantic embellishment designates the employment of an implicit reference to something unpleasant to avoid embarrassment and to express respect to the addressee, as in:

إنتقل زيد إلي الرفيق الأعلي

Zayd moved to the most high companion, i.e. (he passed away).

إنتقل زيد إلي رحمة ربّه.

Zayd moved to the mercy of God, i.e. (he passed away).

Here euphemism is represented by the expressions (- moved to the most high companion) and (- moved to the mercy of God) in the two sentences respectively meaning (*māta*- to die) which is not a pleasant word.

11- **Evasive response** (*uslūb al-hakīm*). This is also called the 'riddle in response', i.e. to provide an ambiguous answer. In this mode of semantic embellishment, the text producer does not answer the question but gives a different answer as a rhetorical technique to surprise the questioner, as in:

كم تعُد ؟ (How old are you? (Literally, how far can you count?)

من واحدٍ إلي ألف وأكثر (From one to a thousand or even more.)

Because the questioner A employs the word (*ta'udd*) which is polysemous whose meaning is either relatable to age or counting capacity, the addressee B avoids the answer, pretends that he or she has misunderstood the question, and provides an answer which is uninformative to the questioner A who is interested in knowing the age of speaker B rather than his mathematical skills.

12- **Exordium** (*al-istihlāl*). This kind of semantic embellishment is used in the prefatory part of a speech in which the communicator sets the scene for the addressee by referring to the major areas he is going to speak about. The pragmatic function of this technique is to draw the addressee's attention to the speech. Exordium is like a brief introduction to a speech or an essay outlining what the text producer intends to discuss.

13- **Hyperbole (***al-mubālagha*). The communicator attempts through this mode of semantic embellishment to describe the state of someone or something in an exaggerated manner, often exceeding the familiar and reasonable limit as in:

تبكي السموات إذا ما دعا وتستعيذُ الأرضُ من سجدته

"The heavens cry when he supplicates and the earth seeks refuge against him (from Allah) for his (lengthy) prostration."

Here hyperbole is conveyed through the expressions (the heavens cry) and (the earth takes refuge).

14- **Litotes** (*al-ithbāt bi-l-nafy*). In this mode of semantic embellishment, the communicator establishes a meaning or an attribute by negating its positive synonym as in:

مهمّة زيد ليست هيّنة . (Zayd's task is not easy)

سلمان لا يُكرم ضيفه Salmān is not generous towards his guest.

Here litotes is represented by the negated expressions (- not easy) meaning ‘difficult’, and (not generous towards his guest) meaning ‘miserly’, respectively.

15- **Multiple antithesis** (*Muqābala*). This semantic embellishment is a form of antithesis which consists of two or more meanings whose opposite meanings occur respectively, as in:

فليضحكوا قليلا وليبكوا كثيرا. “Let them laugh a little and then weep much” Q9:82.

يُحلّ لهم الطيّبات ويُحرّم عليهم الخبائث

“ He enjoins upon them what is right and forbids them what is wrong.” Q7:157.

Multiple antithesis is achieved by the employment of two sets of antonyms: the lexical item ‘to laugh’ is the antonym of ‘to cry’, the item ‘little’ is the antonym of ‘much’. In the second illustration, we have three sets of antonyms: ‘to allow’ is the antonym of ‘to forbid’, ‘for them’ is the antonym of ‘against them’, and ‘ the good things’ is the antonym of ‘ the wrong things’.

Self Assessment Exercise

1. Illustrate with at least two examples any five of semantic embellishments.
2. Give the Arabic equivalents of the following: antithesis, asteism hyperbole and evasive response
3 Identify the two types of embellishment

4.0 CONCLUSION

Semantic embellishments*;* Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the

communicator. The distinctive feature of the mode of semantic embellishment entails therefore,some of these features were explained in this unit.

5.0 SUMMARY

Semantic embellishments; Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. This unit discussed fifteen out of twenty five distinctive features of the mode of semantic embellishment such as; **Affirmed dispraise Antithesis** (*Tibāq*). Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposing attributes whether they are figurative or literal. The two kinds of antithesis are:

i- Non-negated antithesis: **ii** Negated antithesis: This semantic embellishment occurs when we employ two expressions that are directly antonymous . **Asteism** (*Ta'kid al-madh bi-mā yushbihu dhamm*). This is the opposite of affirmed dispraise. **Chiasmus** (*al-muqābala al-'aksiyya*). when we have two parts of the same proposition in which the word order of the first part is reversed and placed together as a single expression and so on.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the following terms in Arabic rhetoric

   (*Tibāq*) antithesis and its two kinds , **Asteism** (*Ta'kid al-madh bi-mā yushbihu dhamm*). and **Chiasmus** (*al-muqābala al-'aksiyya*).

2. Illustrate with at least two examples any four semantic embellishment.

3. Give and explain the Arabic equivalents of the following: antithesis, epitrope, hyperbole, paronomasia and, evasive response.

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UNIT 3: SEMANTIC EMBELLISHMENTS IN ARABIC RHETORIC. II

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
Semantic embellishments in Arabic rhetoric.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

As discussed in the last unit that, there are two major categories of *badi‘* features in Arabic rhetoric they are; semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, This unit employs the remaining of the most common label for the specific *badi‘* features treated in Semantic embellishments.

2.0 OBJECTIVES

At the end of this unit student should be able to :

- more stylistic techniques employed by the communicator
- the remaining distinctive features of the mode of semantic embellishment

3.0 MAIN CONTENT

Semantic embellishments in Arabic rhetoric.II

16- **Observation** (*al-Irshād/al-Tas-hīm*). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement with before the end of the statement. This is called observation which is another mode of semantic embellishment that occurs when the initial part of a given speech act provides clear contextual and linguistic clues that enable the addressee to predict what the next part of the proposition is. For instance, a teacher talking to a student who was absent in the examination and failed the module as a

result can say:

كان بإمكانِك النجاح في هذه المادة ولكنّك . . .

You could have passed this course but you...

At this stage, and even before the teacher has finished his or her statement, the student has got enough contextual and linguistic clues that enable him or her to predict the next part of the teacher's speech act which is (- you were absent). Thus, the full statement is:

كان بإمكانِك النجاح في هذه المادة ولكنّك كنت غائبا.

You could have passed this course but you were absent

Another example is:

فكُلاً أخذنا بذنبه , فمنهم من أرسلنا عليه حاصبًا, ومنهم من أخذتْه الصيحة

ومنهم من خسفنا به الأرض, ومنهم من أغرقنا, وما كان الله ليظلمهم

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And God would not have wronged them.” Q29:40.

When the communicator stops at this point, the addressee should be able to predict the conclusion of this proposition which is:

ولكن كانوا أنفسهم يظلمون

(but it was they who were wronging themselves).

17- **Oxymoron** (*al-Irdāf al-khalfī*). This is achieved when the communicator places two antonyms next to each other, as in: سيجعلُ الله بعد عُسرٍ يُسْرًا

“God will grant ease, following hardship.”, Q65:7.

Here oxymoron is represented by the antonym expressions *(‘usr* - hardship)/ (*yusr* - ease).

18- **Paronomasi**a (*Tawriyah*). The semantic embellishment of paronomasia occurs when a polysemous lexical item is used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning which is the intended signification by the communicator. Thus, paronomasia takes place because the addressee overlooks the underlying meaning and takes into account the surface meaning only. An illustration is provided with the following:

هو الذي يتوفّاكم بالليل ويعلمُ ما جرحتُم بالنهار .

“It is He who takes your souls by night and knows what you have committed by day.” Q6:60.

Paronomasia is represented by the word (*jarahtum*) which has the surface meaning “to cut/to injure” and an underlying meaning “to commit sins” which is the intended signification in this example. Yet another example is:

النجم والشجر يسجُدان .

“ The stars and trees prostrate.” Q55:6.

Where the lexical item (*an-Najm*) is polysemous whose surface meaning is (stars) but its intended underlying meaning is (herbage or any plant that does not have a stem). Thus, the accurate translation should be (the herbage and trees prostrate).

19- **Personification** (*al-Tashkhīş/al-Tajsīd*). In personification, the characteristics of a human entity are transferred to an inhuman entity. In other words, in this mode of semantic embellishment, non-human, inanimate, and abstract entities are given human features, as in:

إنا عرضْنا الأمانة علي السموات والأرض والجبال فأبين أن يحْملنها

."Indeed, We offered the trust to the heavens, the earth, and the mountains, but they declined to bear it and feared it. But man undertook to bear it. Indeed, he was unjust and ignorant." Q33:72. Another example is:

وتبسّم الثعلب مُحاولا كسب ثِقة الدجاجة التي أخبرته بماجري لأمّها .

"The fox smiled trying to win the chicken's trust but the chicken informed him of what has already happened to her mother.". Ye another example:

حتي الحجرُ يستنكرُ هذا الجرائم البشعة .

" Even stones denounce these horrible crimes."

Personification is achieved through the lexical items (*al-samāwāt wa- l-ard* - the heavens and earth), (*al-tha'lab*- the fox), (*al-dajājah*- the chicken), and (*al-hajar* - the stones) in the above examples respectively. Human actions denoted by the verbs are attributed to non-human entities.

20- **Quotation** (*al-Taḍmīn*). This semantic embellishment refers to quotations taken from various sources, as in:

لا تستهينوا بهذه المادة الدراسية , متي أضَعُ العمامة تعرفوني .

Do not take this course lightly. You will know me when I put on my turban.

The communicator has used the quotation (- you will know me when I put on my turban) which is a famous threatening expression said by the notorious ruler al-Hajjāj. Thus, the communicator has employed implicit threat through this quotation.

21- **Rhetorical question** (*al-Istifhām al-balāghī*). This is a mode of semantic embellishment in which the communicator asks a question to which he or she is not expecting an answer, as in:

أليس الله بأحكم الحاكمين . Is not God the most just of judges?

ألم أنبّهك علي ذلك من قبلُ ؟ Did not I warn you about that before?

where the addressee is not expected to provide a yes or no answer to the communicator's question. In other words, the rhetorical question is meant to produce an effect upon the addressee rather than to get an answer.

22- **Sarcasm (***al-Istihzā'*). This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, that is, sarcastic, as in: ذُقْ إنّك أنت العزيز الكريمُ

"Taste it, you were such a powerful nobel!, Q44:49.

Sarcasm is represented by the adjectives (. **العزيز الكريمُ** a powerful noble) as a rebuke to the evil doer.

ما أعْدلك ؟ What a just person you are.

When this speech act is said to an unjust person, its underlying signification is the opposite and is sarcastic.

23- **Scholastic approach** (*al-Madhhab al-kalāmi*). This mode of semantic embellishment is known as dialectical mannerism and is related to argumentation and debate. It is common scholastic speeches in which the communicator attempts to provide substantiating cognitive evidence to prove his point of view and rebut the opponent's views, as in: لو كان فيهما آلهةٌ إلا الله لفسدتا

"Had there been within them (i.e. the heavens and earth)
gods besides God, they both would have been ruined, Q21:22.

The substantiating evidence given by the text producer here is (*l a - f a s a d a t ā -* they would have been ruined). Thus, the rebuttal is implicit because neither the heavens nor the earth are ruined. Therefore, they could not have been regulated and maintained by many false gods. By logical conclusion, the address discerns the premise that they must have been regulated and governed by one God.

24- **Shift** (*al-Iltifāt*) The semantic embellishment of shift takes different forms whose major pragmatic function is to achieve heightened vividness and stylistic diversity. The different forms of shift are:

shift in tense, as in:

إنّ الذين كفرُوا ويصُدّون عن سبيل الله

(Those who have disbelieved and avert people from the way of God, Q22:25.

where there is a shift from the past tense كفرُوا (disbelieved) to the present tense . ويصُدّون to avert).

shift in verbal sentence to nominal sentence, as in:

واللهُ خلقكم . . . والله فضّل بعضكم علي بعضٍ . . . ويعبدُون من دون الله ما لا يملِكُ لهم رزقًا . . . والله أخرجكم من بُطون أمّهاتكم .

"God created you . . .and God has favoured some of you over others . . . and they worship besides God that which does not possess for them provision . . . God presents an example ... and God extracted you from the wombs of your mothers... Q16:70-78.

where the first and second sentences are nominal, i.e. noun-initial, beginning with the noun (God), the third and fourth sentences are verbal, i.e. verb-initial, beginning with a verb (- to worship) and (- to present), and the fifth sentence is nominal beginning with the noun (-God).

iii person shift, as in:

ثُم استوي إلي السماء وهي دُخانٌ قال لها وللأرض إيتيا طوعا أو كرها قالتا أتينا طائعين , فقضاهنّ سبع سموات في يومين, وأوحي في كلّ سماءٍ أمرها , وزيّنا السماء الدنيا بمصابيح وحفظًا.

“Then He directed Himself to the heaven while it was smoke and said to it and to the earth: 'Come (into being) willingly or by compulsion'. They said: 'We have come willingly'. And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection.” Q41:11-12.

The third person singular pronoun (*huwa*- He) referring to God has been employed in the verbs (*istawā*- to direct), (*qāla* - to say), (*qadā*- to complete), and (*awhā*- to inspire). However, shift in person takes place when the first person plural (*nahnu*- We) is used in the verb (*wa-zayyanā*- to adorn).

It is interesting to note that shifts in both tense and person may occur in the same proposition, as in:

الله الذي أرسل الرياح فتُثيرُ سحابا فسُقناه إلي بلدٍ ميّتٍ . “God sends the winds and they stir the clouds, and We drive them to a dead land.” Q35:9.

where tense shift is represented by the occurrence of the past tense verb (*arsala* - sent) and the present tense verb (*tuthir*- to stir), and the person shift is represented by the occurrence of the third person noun (*Allah*- God) sentence-initially followed by its pronoun in the first person plural (*nahnu* - We) implicitly employed in the verb (*suqnāhu* - to drive).

25- **Tapinosis** (*al-Tahqīr*). This mode of semantic embellishment is employed in order to depreciate and belittle someone/something as an implicit dispraise and sarcasm, as in: زرتُ بلادكم الشهر الماضي وصعدتُ الربوة في الشمال .

I visited your country last month and climbed the hill in the north.

في بلادي نهرٌ وعندكم جدول

In my country, there is a river and you have got a stream.

Tapinosis is represented by the employment of *rabwa*- hill in the first sentence, instead of *jabal*, and by the use of *jadwal*-stream in the second example which should have been *nahr*- river.

Self-Assessment Exercise

1. Illustrate with at least two examples any five of semantic embellishment.

2-Explain the Arabic terms of the following: **Shift** (*al-Iltifāt*) **Sarcasm (***al-Istihzā'*). **Observation** (*al-Irsād/al-Tashīm*). **Oxymoron** (*al-Irdāf al-khalfī*). **Paronomasi**a (*Tawriyah*).

4.0 CONCLUSION

As we are aware that semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The remaining distinctive features of the mode of semantic embellishment were explained with copious illustrations in this unit.

5.0 SUMMARY

The remeaning part of distinctive features of the mode of semantic embellishment as employed in Arabic rhetoric are highlighted as follow:

Observation (*al-Irsād/al-Tashīm*). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement with before the end of the statement. **Tapinosis** (*al-Tahqīr*). This mode of semantic embellishment is employed in order to depreciate and belittle

someone **Shift** (*al-Iltifāt*) whose major pragmatic function is to achieve heightened vividness and stylistic diversity. It has different forms of shift they are:

I shift in tense, ii shift in verbal sentence to nominal sentence& iii person shift,

Sarcasm (*al-Istihzā'*). This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, **Observation** (*al-Irsād/al-Tashīm*). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement **Oxymoron** (*al-Irdāf al-khalfī*). is when the communicator places two antonyms next to each other.

Paronomasia (*Tawriyah*). Is a polysemous lexical item used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning - the intended signification by the communicator and so on.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the following terms in Arabic rhetoric **Shift** (*al-Iltifāt*) **Sarcasm (***al-Istihzā'*). **Observation** (*al-Irsād/al-Tashīm*). **Oxymoron** (*al-Irdāf al-khalfī*). **Paronomasi**a (*Tawriyah*).

2.Illustrate with at least an example any four of semantic embellishment.

3. Give and then explain the Arabic equivalents of the following:
Shift , Sarcasm, Observation ,Oxymoron and Paronomasia .

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MODULE : 2

Unit 4: Lexical Embellishment in Arabic Rhetoric I

Unit 5: Lexical Embellishment in Arabic Rhetoric II

UNIT 4: LEXICAL EMBELLISHMENT IN ARABIC RHETORIC I

CONTENT

1.0 Introduction
2.0 Objectives

3.0 Main Content
Lexical embellishments I
4.0 Conclusion
5.0 Summary
6.0 Self Assessment/Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

Each of the two major categories of *badi'* features in Arabic rhetoric has several forms as you have seen in Units 2 and 3 above. However, this unit employs the most common label for the specific *badi'* features treated in lexical embellishments which is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym. Come on board and see this as we go through this Unit 4.

2.0 OBJECTIVES

At the end of this unit student should be able to :

- give the meaning of lexical embellishments
- expound the signification of the lexical items employed
- appreciate the stylistic techniques employed by the communicator
- identify the distinctive feature of the mode of lexical embellishments

3.0 MAIN CONTENT

Lexical embellishments I

Beautifying a given discourse through lexical embellishments is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym, as in:

ويوم تقوم الساعةُ يُقسم المُجرمونَ ما لبثوا غير ساعة .

“On the day the Hour appears the criminals will swear they had remained but an hour, Q30:55.

In this example, we have the lexical embellishment of **pun** which is represented by the lexical items (*al-sā‘ah*- the Hour, that is, the day of judgement) and (*sā‘ah* - an hour, i.e. the time unit). This beautifying rhetorical feature of pun will disappear if we provide a synonym. Thus, the lexical embellishment of pun is eliminated if we say:

ويوم تقوم الساعةُ يُقسم المُجرمونَ ما لبثوا غير ستين دقيقة.

- On the day the Hour appears the criminals will swear they had remained but sixty minutes.

ويوم تقوم القيامةُ يُقسم المُجرمونَ ما لبثوا غير ساعة .:Or

-When the day *of* judgement appears the criminals will swear they had remained but an hour.

The most common lexical embellishments in Arabic are explained below:

1- **Alliteration** (*al-Mujānasāt al-istihlāliyyah*). The communicator may employ a number of words whose initial letters are successively identical, as in:

ومكرُوا مكرًا ومكرنا مكرًا .

They planned a plan, and We planned a plan, Q. 27 :50.

Here alliteration is represented by the initial letter (*mim*) of the words in the above example. Another example is:

ومن يُطِع الله ورسُوله فقد فاز فوزًا عظيما .

Anyone who obeys God and His messenger will achieve a splendid triumph, Q33:71.

Alliteration is achieved through the initial letter (fa) of the lexical items (فقد فاز فوزًا

2- **Assonance/Rhyming** (*al-Saj'*). This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, as in:

فيها سُررٌ مرْفُوعةٌ , وأكوابٌ موضوعةٌ .

"Within it are couches raised high, and cups put in place." Q88:13-14.

وأما اليتيمَ فلا تقهر وأما السائل فلا تنهر .

"So as for the orphan, do not oppress, and as for the petitioner, do not repel." Q93:9-10.

في سدرٍ مخضودٍ , وطلحٍ منضودٍ, وظلّ ممدودٍ .

"They will be) among lote trees with thorns removed, and trees layered with (fruit) and shade extended, and water poured out, Q56:28-31.

In the first example, assonance is achieved by the sentence-final lexical items *marfū'ah-* (raised high) and *mawdū'ah-* (put in place) where the last three radicals and their vowels are identical. In the other examples, assonance is achieved by numerical symmetry between the lexical items that produce assonance. In the second and third examples, for instance, the constituent words consist of the same number of letters among the units of the speech act.

3- **Head-tail** (*Radd al-sadr 'alal-'ajuz*). This mode of lexical embellishment is indicated by the occurrence of a lexical item at the end of a statement which same word comes at beginning of the second statement. The first

word of the second sentence is called the 'head' and the last word of the first sentence act is called the 'tail', as in:

وتشتكي إلي الله , والله يسمع تحاوركما .

"(The woman) complaining to God. God hears whatever you both discuss." Q58:1.

The head lexical item (*Allah*- God) is at the beginning of the second sentence; the same word is the tail word (*Allah*- God) is at the end of the first sentence. Another example is:

البلد لا يتطوَر بدون الجامعات. والجامعات لا تُديرها إلا الأساتذة .

"The country will not develop without universities, and the universities can only be run by lecturers."

Here the head word is (*al-Jāmi'āt*- the universities) at the beginning of the second sentence and the tail word is (*al-Jāmi'āt* –the universities) which has occurred at the end of the first sentence.

4- ***Jinās*** (Pun). The word *jinās* is a nominalised noun derived from the verb (*jānasa* - to be homogeneous with something else, i.e. two entities that are of the same kind). The different forms of *jinās* in Arabic discourse are illustrated below.

i - Complete *jinās*: (*jinās tāmm*). This is also referred to as 'pun'. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically different, as in:

ويوم تقوم الساعةُ يُقسم المُجرمونَ ما لبثوا غير ساعة .

“When the day the Hour appears the criminals will swear they had remained but an hour.” Q30:55.

Here complete *jināS* is represented by the lexical item (*al-sā‘ah*) that has a double signification: (the Day of Judgment) and (the time unit that is made of 60 minutes). Another example is: . يا مغرور أمسكْ وقس يومك بأمسك

“O you who is snobbish, slow down and compare your (present) day with your (past) day.”

Complete jināS is represented by the lexical item (*amsik*) which has two distinct meanings in the same proposition: “to slow down” and “yesterday”.

يكاد سنا برقه يذهب بالأبصار . يقلب الليل والنهار إن في ذلك لعبرة لأولي الأبصار.

“The flash of its lightning almost takes away the eyesight. God alternates the night and the day. Indeed, in that is a lesson for those who have knowledge.” Q24:43-44

The complete *jināS* in this example is realized through the two orthographically identical but semantically distinct lexical items (*absār* -eyesight) and (*absār* - knowledge).

ii- Incomplete *jināS* (*jināS ghayr tāmm*) This form of lexical embellishment is achieved when two lexical items are different from each other in one letter only, as in: كان زيد يقرح ويمرح دون مُبرر.

“Zaid used to exult and behave insolently without a good reason.”

Here incomplete *jināS* is achieved through the two lexical items (*yafrahu* - to exult) and (*yamrahu* - to behave insolently) which are dissimilar from each other in the second letter (*fa*) and (*ma*) respectively.

iii- Reverse *jinās* (*al-tajnīs bi l-qalb*). This mode of lexical embellishment is also referred to as an ‘anagram’ in which the two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse *jinās* involves the rearrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters, as in:

كبر ربك دائما - Always glorify your Lord .

The lexical embellishment of reverse *jinās* is represented by the two words (*kabbir*- glorify) and (*rabbaka*- your Lord) which have a reverse order of letters (*k-b-r*) and (*r-b-k*).

iv- Morphological *jinās*: (*jinās al-ishtiqāq*). This mode of lexical embellishment is also referred to as ‘polyptoton' in which two lexical items that have different grammatical categories are morphologically related, as in:

لا أنتم عابدون ما أعبدُ . – “You are not worshippers of what I worship, Q109:3.

سيُنشرُ هذا الكتاب من قبَل ناشر جيّد . “The book will be published by a good publisher.”

ويهتمّ ببحثه لمنفعة الآخَرين . الباحثُ الجيّد يبحثُ في موضوع مُفيد

“The good researcher researches in a useful subject and takes care of his research to benefit others.”

In the first example, we have the active participle (‘*ābidun*- worshipper) that is morphologically related to the verb (*a‘bud* - to worship). Similarly, in the second example, the verb (*yunshar*- to be published) is morphologically related to the active participle (*nāshir*- publisher). In the third example, the active participle (*bāhith*- researcher), and the verbal noun/nominalised noun *bahth* (research) are all morphologically related.

v- Fabricated *jināS* (*al-jināS al-mulaffaq*). This kind of lexical embellishment consists of two expressions. Each expression consists of two different words. When the two words of an expression are pronounced together, they sound exactly the same as the other two words of the other expression when it is pronounced together as in:

فلم تضَع الأعادي قدر شأني ولا قالوا :فلانٌ قد رشاني

"My enemies could not undermine my value neither did they say:
I had bribed him."

Fabricated *jināS* is achieved through the two expressions (*qadr sha'nī* - the value of myself) and (*qad rashānī*- has bribed me) which sound alike when their constituent words are pronounced together.

إلي حتفي سعي قدمي أري قدمي أراق دمي

"To my own death my foot walked I can see my foot has spilt my blood."

The lexical embellishment of fabricated *jināS* is achieved through the two expressions (*arā qadamī* - I see my foot) *(arāqa damī*- and spilt my blood) which phonetically sound alike when the two words are pronounced together as one unit.

vi- Resemblance *jināS (al-jināS al-mudāri'*). This type of lexical embellishment involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter word, as in:

وهم ينهون عنه وينأون عنه.

"They prevent others from him and they are keeping distance from him." Q6:26.

Here resemblance *jināS* is achieved by the words (*y a n h a w n a* - to prevent) and (*y a n ’ a w n a* - keeps distance) which resemble each other orthographically except for one letter in each word: (*ha*) and (*hamza*). However, the place of articulation of each of the two letters resembles each other; therefore, the two letters are phonetically similar. The (*ha*) and the (*hamza*) are both glottal sounds, except that the latter is voiced while the former is voiceless. Yet another example is the following:.

وُجوهٌ يومئذ ناضرةٌ ، إلي ربها ناظرةٌ .

“Some faces, that day, will be radiant, looking at their Lord, Q75:22-23.

Resemblance *jināS* is realized through the two words (*nādiratun*- radiant) and (*nāziratun* - looking) which are different, one has the letter *dad*, the other letter *za*.

vii- Non-resemblance *jināS* (*al-jināS l-lāhiq*). This form of lexical embellishment involves two lexical items whose constituent letters are the same except for one letter in each word. The place of articulation of the two different letters does not resemble each other, as in:

إنه علي ذلك لشهيدٌ ، وإنه لحُب الخير لشديدٌ.

“Indeed, he is to that a witness. Indeed, he is intense in love of wealth.” Q100:7-5.

The non-resemblance *jināS* has been attained through the two words (*shahīdun*- witness) and (*shadīdun*- intense) whose different letters (*ha*) and (*dal*) have distinct places of articulation. The former is a glottal sound while the latter is an alveolar sound. Yet another example is the following:

ويلٌ لكل هُمزة لُمزة . - Woe to every scorner and mocker, Q104:1.

Here non-resemblance *jināS* is represented by the two lexical items (*humazat*- scorner) and (*lumazat*- mocker) whose distinct letters (*ha*) and (*lam*) have different places of articulation. The former is a glottal sound while the latter is an alveolar sound.

viii- Distorted *jināS* (*al-jināS l-muharraf*): This mode of lexical embellishment takes place when two lexical items are orthographically similar but are distinct in one case ending of one of the letters. This distinction in case ending leads to a semantic difference, too, as in:

ولقد أرسلنا فيهم منذِرين ، فانظر كيف كان عاقبة المُنذَرين .

"We had already sent among them warners. Then look how was the end of those who were warned." Q37:72-73.

The lexical embellishment of distorted *jināS* is represented by the two lexical items: The active participle (*mundhirīn*- warners) and the passive participle (*mundharīn* - those who were warned) which are semantically different due to the different case endings of the letter (*dh*). In the active participle word the letter (*dh*) is in the genitive case, while in the passive participle word the letter is in the accusative case.

الجاهلُ إما مُفْرِطٌ أومُفَرّطٌ . - The ignorant is either excessive or negligent.

Here distorted *jināS* is achieved by the two lexical items (*mufrit*- excessive) and (*mufarrit*- negligent) which, although are both active participles, are different in the status of the letter ra. In the first word, the letter is single while in the second it is double. Another example is:

البُرْدُ جُنّةٌ من البَرد .- Dress is a protection from cold.

In this example of lexical embellishment of distorted *jināṣ*, we have two words which are orthographically identical (*burd*- dress) and (*bard*- cold weather) - but which are semantically distinct. This difference in meaning is attributed to the different case endings of the letter (*ba*) which occurs in the nominative and accusative case for the two words respectively.

4.0 CONCLUSION

Two major categories of *badi‘* features in Arabic rhetoric; they are semantic embellishments and lexical embellishments. The distinctive feature of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym. Such as **Alliteration** (*al-Mujānasah al-istihlāliyyah*)-where the communicator may employ a number of words whose initial letters are successively identical 2- **Assonance/Rhyming** (*al-Saj‘*). This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, **Head-tail** (*Radd al-sadr ‘alal-‘ajuz*). This mode of lexical embellishment is indicated by the occurrence of a lexical item at the end of a statement which same word comes at beginning of the second statement. Complete *jināṣ*: (*jināṣ tām*)-‘pun’. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically different. Incomplete *jināṣ* (*jināṣ ghayr tāmm*) when two lexical items are different from each other in one letter only, Reverse *jināṣ* (*al-tajnīṣ bi l-qalb*)-an ‘anagram’ in which the two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse *jināṣ* involves the re-arrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters. Morphological *jināṣ*: (*jināṣ al-ishtiqāq*) - ‘polyptoton' in which two lexical items that have different grammatical categories are morphologically related. Fabricated *jināṣ* (*al-jināṣ al-mulaffaq*)- consists of two expressions. Each expression consists of two different words. When the two words of an expression are pronounced together, they sound exactly the same as the other two words of

the other expression when it is pronounced together. Resemblance *jinās (al-jinās al-mudāri‘*)- involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter word.Non-resemblance *jinās* (*al-jinās l-lāhiq*)- involves two lexical items whose constituent letters are the same except for one letter in each word. The place of articulation of the two different letters does not resemble each other. Distorted *jinās* (*al-jinās l-muharraf*)- place when two lexical items are orthographically similar but are distinct in one case ending of one of the letters. This distinction in case ending leads to a semantic difference

5.0 SUMMARY

This unit dealt with the second part of major categories of *badi‘* features in Arabic rhetoric- The distinctive feature of lexical embellishment which is the beautifying feature that disappears when we change the lexical item by a synonym. Copious examples cited clarified the features to the reader.

6.2 TUTOR-MARKED ASSIGNMENT

1. Illustrate with at least two examples any five of lexical embellishment.

2.Give and explain the Arabic equivalents of the following:
Assonance/Rhyming, Head-tail, alliteration.

3. Illustrate with at least two examples, Complete *jinās* and Incomplete *jinās*

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UNIT 5: LEXICAL EMBELLISHMENTS II

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
Lexical embellishments II
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit employs the most common label for the specific *badi‘* features treated in lexical embellishments which is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym .

2.0 OBJECTIVES

At the end of this unit student should be able to:

- define lexical embellishments
- expatiate on the signification of the lexical items employed
- evaluate the stylistic techniques employed by the communicator
- discuss the distinctive feature of the mode of lexical embellishments

3.0 MAIN CONTENT

Lexical embellishments II

5-**Metabole** (*al-Takrār*). In this mode of lexical embellishment, the communicator employs two or more lexical items modifying another lexical item. In other words, the verb or the noun is modified by a series of modifiers, as in:

وجاء الشيوعيون بسيوفهم ونيرانهم وعنْفهم ليحملوا الناس إلي جنّتهم الموعودة .

- The communists came with their swords, fire, and violence to carry people to their promised paradise.

زيدٌ وفيّ وكريم ومؤدّبٌ وموثوقٌ به

Zayd is faithful, generous, polite, and trustworthy.

The lexical embellishment of metabole is achieved in the first example through a series of nouns (*suyūf*- sword), (*nīrān*- fire), and *(‘unf*- violence) that modify the expression (*jā’a l-shuyū‘iyyūn*- the communists came). In the second example, metabole is attained through the occurrence of a series of adjectives- faithful, generous, polite, and trustworthy, all of which modify the noun, Zaid.

6- **Onomatopoeia** (*al-Muhākāt al-sawtiyya*). This mode of lexical embellishment refers to the symbolism of sounds and the verbalization of noises, as in:

لا يسمعون حسيسها They will not hear its sound, Q21:102.

here the onomatopoeic lexical item (*hasīsahā*- its sound) represents Onomatopoeic lexical items can be semantically oriented. In other words, the sound is interrelated to the meaning of the word. In Qur'anic discourse, for instance, Q114 is heavily influenced by words that involve a sibilant sound/ *sīn*/ that symbolize the sound of whispering. This is due to the fact that the leitmotif of Q114 is 'seeking refuge in God from the whispers of Satan'. Other onomatopoeic expressions in Arabic are related to humans such as (*qahqah* - a loud burst of laughter), nature such as (*kharīr l-mā'*- the ripple of water) and (*hafīfu s-Shajar* - the rustling of leaves), animals such as (*rughā' l-jamal*- the noise of the camel), and birds such as (*zaqzaqat l-tuyūr* - the twittering of birds).

7-**Parallelism** (*al-Muwāzana/al-Mumāthalah*). Parallelism in Arabic involves the repetition of the structure of a lexical item or of a phrase. Linguistically, it has the function of cohesion. This mode of lexical embellishment is achieved by parallel grammatical constructions that can establish rhyme and assonance, as in: وآتيناهما الكتاب المستبين ، وهديناهما الصراط المستقيم .

- We gave them the explicit Scripture and We guided them on the straight path, Q37:117-118.

إن جميع الآراء التي أُبْدِيَتْ ،والأبحاثُ التي نُشِرتْ ، لم تُؤخذ بعين الإعتبار .

"All the points of view which have been expressed and all the research that has been published have not been taken into consideration."

Where in the first example, parallelism is achieved through the two propositions (*wa-ātaynāhumā . . .*) and (*wa-hadaynāhumā . . .*). In the second example, parallelism is represented by the phrases (*al-ārā' al-latī ubdiyat*- the points of view which have been expressed) and (*al-abhāth al-latī nushirat*- the research that has been published).

وتلف الزرعُ ، وجفَّ الضرعُ ، وشبّت الحرائق ، وطُمست الحقائق ، وكثُرت الفضائحُ ، وانتشرت العيونُ ، وازدادت السجُون .

The plantation dried, the udder dried, fires broke out, facts were hidden, scandals increased, and the eyes (spies) spread out. The prisons increased.

Where parallelism is achieved between the parallelistic structures (*talafal-zar'*, *jaffal-dar'* - plantation dried, udder dried). The other segments of the propositions share the same feature of parallelism.

8. **Tail-head** (*Radd al-'ajuz 'ala l-sadr*). This mode of lexical embellishment requires the occurrence of a lexical item at the end of a proposition which, i.e. the word, is similar to the same word that has occurred at the beginning of the proposition. Thus, the last word of the second sentence is called the 'tail' and the first word of the first sentence is called the 'head', as in:

وتخْشي الناسَ ، والله أحقّ أن تخْشاه

. - You fear the people, while God has more right that you fear Him, Q33:37.

In this example, the tail word (*takhshāh* - to fear Him) at the end of the second part of the sentence refers to the head word (*takhshā*- to fear) which is at the beginning of the first part of the sentence. Another example is:

سائِلُ البخيل يرجِعُ ، ودمعَه سائلٌ .

The one who asks a miser will come back with his tears flowing.

Here the tail word (*sā'il*- flowing) at the end of the second part of the sentence refers to the head word *sā'il* –miser) which is at the beginning of the first part of the sentence.

In some tail-head sentences, we find the two lexical items morphologically related, as in:. إستغفِرُوا ربّكم إنّه كان غفّارًا

"Ask forgiveness of your Lord. Indeed, He is ever a perpetual forgiver." Q71:10.

العِلمُ لا يُقدّر ثمنَه إلاّ العالم .

The value of knowledge can only be appreciated by a scholar.

In the first example, the tail lexical item (*Ghaffāran*- a perpetual forgiver) at the end of the second part of the sentence refers to and is morphologically related to the head lexical item (*istaghfara*- to ask forgiveness) which is at the beginning of the first part of the sentence. Similarly, in the second example, the word (*'ālim*- scholar) at the end of the speech act is morphologically related to the lexical item (*'ilm*- knowledge) which occurs at the beginning of the speech act.

9**. Zeugma** (*al-'Ibārat al-jāmi 'ah*). In this mode of lexical embellishment, a lexical item may be employed allegorically in a context that is different from that used with the non-allegorical meaning, as in:

سأتطرّقُ إلي جملة أمور هامة.

I shall touch upon a number of important matters.

Where the word (*jumla*- a number of) is employed as a zeugma since its expected meaning is (a sentence).

أصدرت الحكومة قرارًا يقضي بسجن كلّ من يخُوض في الأمور السياسية .

The government has issued a decree to imprison any one who talks about politics.

The lexical item that represents zeugma is (*yakhūd*) whose non-allegorical signification is (to wade in water) but its allegorical meaning is (to deal with, talk about).

لم يتناول زيدٌ في خُطبته مشكلة اللاجئين .

Zayd has not dealt in his speech with the problem of refugees.

where (*yatanāwal*) represents the lexical embellishment of zeugma whose intrinsic, i.e. non-allegorical, meaning is (to eat) as in (*lam yatanāwal Zayd ta'āmahu* - Zayd has not eaten his food). As a zeugma, (*yatanāwal*) signifies (to deal with, refer to). Another example is the following:

نزل زيدٌ في هذه الفندق الأسبوع الماضي .

Zayd stayed in this hotel last week.

Where zeugma lies in the lexical item (*nazala*) which either means (to descend (from a bus, taxi) or (to stay in a hotel).

Self-Assessment Exercise

1-Illustrate with at least two examples any five of lexical embellishment

2-Give the Arabic equivalents of the following:
parallelism, zeugma, Tail-head, Metabole and Onomatopoeia

3- Illustrate with at least two examples, any four types of *jinās*.

4.0 CONCLUSION

This unit treated the remeaning distinctive features of mode of lexical embellishment they are: **Metabole** (*al-Takrār*)-the communicator employs two or more lexical items modifying another lexical item. **Onomatopoeia** (*al-Muhākāt al-sawtiyya*)- refers to the symbolism of sounds and the verbalization of noises.

Parallelism (*al-Muwāzana/al-Mumāthalah*)- involves the repetition of the structure of a lexical item or of a phrase, the function of cohesion is achieved by parallel grammatical constructions that can establish rhyme and assonance .
Tail-head (*Radd al-'ajuz 'ala l-sadr*)- requires the occurrence of a lexical item at the end of a proposition which, i.e. the word, is similar to the same word that has occurred at the beginning of the proposition. Thus, the last word of the second sentence is called the 'tail' and the first word of the first sentence is called the 'head'.

5.0 SUMMARY

This unit treated the remeaning distinctive feature of this mode of lexical embellishment by which the beautifying feature will disappear if we change the lexical item by a synonym.

6.0 TUTOR-MARKED ASSIGNMENTS

1-Discuss with at least two examples any five of lexical embellishments.

2-Give and then explain the Arabic equivalents of the following: parallelism, zeugma, Tail-head , metabole and onomatopoeia

3- Illustrate with at least two examples, any five types of *jināS*.

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MODULE 3 : CONCLUDING REMARKS

Unit 6: Concluding Remarks 1: Classical Scholarship and *Ilmu 'l-Balāghah*

Unit 7: Concluding Remarks II: Significance of *Ilmu 'l-Balaghah*

UNIT 6: CONCLUDING REMARKS 1: CLASSICAL SCHOLARSHIP AND *ILMU 'L-BALAGHAH*

CONTENTS:

1.0 Introduction

2.0 Objective

3.0 Main Content
- 3.1 The Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*
- 3.2 Contribution of Select Rhetoricians
- 3.3 The Three Different Levels of Rhetorical Analysis

4.0 Conclusions

5.0 Summary

6.0 Tutor Marked Assigments

7.0 References/Further Reading

1.0: INTRODUCTION

We hereby round up our study of *Ilmu 'l-Balāghah* with few concluding remarks. The remarks to be dealt with in this Unit are as highlighted under the main content of the Unit above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*
- Give critical account of Contribution of Select Rhetoricians
- Highlight the Three Different Levels of Rhetorical Analysis

3.0 MAIN CONTENT

3.1 The Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*

The history of Arabic rhetoric, and indeed of *badī'* has a deep root in Islamic classical scholarship. Arabic rhetorical study was influenced and partly shaped by the Qur'anic disciplines. Two issues were at the forefront here; the dogma of the inimitability of the *Qur'ān* and the problem of correct interpretation of figurative or any other non-straight expression in the scripture. The emphasis in the discussion of the inimitability lay on style, word order, word use, use of metaphors and figures of speech – all these were unsurpassed and unsurpassable in their degree of *balāgha*, 'eloquence'. Theologically, the unattainable degree of eloquence that the *Qur'ān* was believed to embody constituted the miracle that proved the prophethood of Muhammad. Every prophet is thought to be divinely authenticated by a miracle, but it is only in the case of Muhammad that divine message and divine miracle are indivisibly intertwined; the miracles of, say, Moses and Jesus were completely outside their message. Moreover, the miracle was considered to happen in that field in which the human mind had at that time reached its highest perfection: magic *(sihr)* in the case of Moses, medicine *(tibb)* with Jesus, and eloquence *(balāgha)* in the Arabic ambience of the Prophet. The term for a prophetic miracle is *mu'jiza*, and from the same root derives the verbal noun *i'jāz* used to denote the Qur'ān's inimitability. In the case of the Qur'an, this idea means that those who disbelieved in the mission of the Prophet were challenged to produce something like the Koran and, in spite of their great need to do so, were 'incapacitated', i.e. found incapabāle of imitating it.

Self-Assessment Exercise

- Relate Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*

3.2 Contribution of Select Rhetoricians

There were various attempts to define basic but rather vague terms, such as *Balāgha*, eloquence', *Fasāha*, 'purity of speech', and *Bayān*, 'lucidity'; this is usually done in pithy sayings. Ibn al-Mu'tazz (d. 296/908), himself one of the most important poets of the middle Abbasid period, wrote his book about the *badī'* (new) components(s) of 'modern' poetry for the express purpose of legitimizing them by proving that they are not new and thus protected by the model character of ancient poetry.

Rhetorical studies reached their peak in the two works of 'Abd al-Qāhir al-Jurjānī namely, the *Mysteries of Eloquence (Asrār al-balāgha)* and the proofs for the [Qur'ān's] inimitability (*Dalā'il al-i'jāz*). The first is more poetically oriented and deals first and foremost with questions of imagery and tropes. Due to the confluence of poetic and Qur'ānic notions of the properties of texts, the definition and terminology of even as central a term as metaphor had become rather confused and contradictory. Al-Jurjānī now clarifies the mutual relationships of the terms 'simile' (*tashbih*, comparison of things), 'analogy' (*tamthil*, comparison of facts), and simile based as well as analogy-based 'metaphor' (*isti'āra).*). The net result of all this is a neat semantic system of indirect expressions. It should be noted that the overall system is partly due to poetic interests and partly to concerns of Qur'ānic interpretation.

Al-Jurjani's books were the result of sustained efforts of reflection and analysis; the author tackles many issues that had been clouded by popular misconceptions and misused terms. He often returned to the same topic and looked at it from different angles. As a result, his books are presented unsystematically and not readily to be used as textbooks. This deficiency was removed first by the theologian Fakhr al-Dīn al-Rāzī and then by a's-Sakkkākī, both of whom brought some order and system to al-Jurjāni's luxuriant thinking. Historically more

influential was al-Sakkāki's *Miftāh al-'ulūm* (Key of the Sciences) is a grand panorama of all the linguistic sciences, except lexicography. Its third chapter deals with 'stylistics' (*ma'āni*, lit. '[syntactic] meanings') and with 'imagery' (*bayān*, lit. 'clarity'), the two parts being based on al-Jurjāni's *Dalā'il and Asrār*, respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī's summary of this chapter in his *Talkhīs al-Miftāh*. (Epitome of the Key). He added the 'rhetorical figures' (*badī'*) as a third discipline on an equal footing with *ma'ānī* and *bayān* and called the all-embracing discipline 'the science of eloquence' *('ilm al-balāgha*). This 'science' is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

During their quest for an Arabic rhetorical system, Arab rhetoricians have mixed up some of the features of one rhetorical discipline with another. Although al-Jāhiz was able to distinguish between the three rhetorical disciplines, there are no well-defined criteria of each discipline until the third and then the fifth Hijrah centuries.

Self-Assessment Exercise

- Give critical account of Contribution of the following rhetoricians to *Ilmu'l-Balaghah*

  1. Ibn al-Mu'tazz 2. 'Abd al-Qāhir al-Jurjānī 3. a's-Sakkkākī 4. Al-Qazwīnī

3.3 The Three Different Levels of Rhetorical Analysis

Arabic rhetorical analysis has been conducted at three different levels:

1- **The word level** . At the word level of analysis, rhetoricians have attempted to establish the constituent features of eloquence. At this level of language, they have investigated the morphological, semantic, and phonetic qualities of a given Arabic lexical item, with particular interest in Qur'anic discourse.

2- **The sentence level**. At the sentence level of analysis, Arab rhetoricians have :

i establish the theoretical framework of Arabic rhetoric;

ii laid down a sound theory for the idea of the *i'jāz* (inimitability) of Qur'ānic Arabic that can be employed to debunk claims of ungrammaticality, semantic unacceptability, and stylistic peculiarities in Qur'ānic texts.

3- The **text level**. At the text level, rhetoricians and Qur'ānic exegetes have established analysis of literary texts such as poetry and Qur'anic texts.

Although research interest has also focused on poetic texts , the major driving force behind the birth and development of Arabic rhetorical studies has been the notion of *i'jāz*. For some of the rhetoricians like al-Zamakhsharī and al-Sakkākī, the notion can be fully accounted for by the rhetorical disciplines of *'ilm al-ma'ānī* and *'ilm al-bayān*. Since the first Hijrah century until our present time, the number of examples quoted from the Qur'ān by Arab rhetoricians has always outnumbered those quoted from poetic discourse. Also, the major prerequisite of an exegete is the mastery of Arabic rhetoric.

Self-Assessment Exercise

- Highlight the three different levels of Scholars' analysis of *Ilmu'l-Balāghah*.

4.0 CONCLUSION

The search for the reason for the miraculous nature of the Qur'ān and its inimitability was a significant factor in the emergence of the *Ilmu'l-Balāghah***;** Preliminary discourses on *Balāghah* began with Ibn al-Mu'tazz and Arabic rhetorical studies reached their peak in the two works of 'Abd al-Qāhir al-Jurjānī namely, the *Mysteries of Eloquence (Asrār al-balāgha)* and the proofs for the [Qur'ān's] inimitability (*Dalā'il al-i'jāz*).

Historically more influential was al-Sakkāki's *Miftāh al-'ulūm* (Key of the Sciences) whose third chapter deals with 'stylistics' (*ma'āni,* lit. '[syntactic] meanings') and with 'imagery' (*bayān*, lit. 'clarity'), the two parts being based on

al-Jurjāni's *Dalā'il and Asrār,* respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī's summary of this chapter in his *Talkhīs al-Miftāh*. (Epitome of the Key). He added the 'rhetorical figures' (*badī'*) as a third discipline on an equal footing with *ma'ānī* and *bayān* and called the all-embracing discipline 'the science of eloquence' *('ilm al-balāgha*). This 'science' is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

5.0 SUMMARY

This Unit presents remarks on Arabs classical scholarship and *Ilmu 'l Balaghah.* It discusses the influence of the search for the miraculous nature of the Quran and its inimitability. It highlights the contributions of some prominent Arab rhetoricians, namely: Ibn al-Mu'tazz, 'Abd al-Qāhir al-Jurjānī, a's-Sakkkākī and Al- Khatib al-Qazwīnī. It identifies the sentence, the word and the texts as three major levels of rhetorical analysis.

6.0 **TUTOR-MARKED ASSIGNMENT**

- Discuss the Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*
- Give a critical analysis of the contribution of a's-Sakkkākī and Al- Khatīb al-Qazwīnī to the study of Arabic Rhetoric.
- Explain the three different levels of analysis by Arab rhetoricians

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UNIT 7: CONCLUDING REMARKS II: FURTHER LIGHTS ON THE SIGNIFICANCE OF *ILMU ‘L-BALAGHAH* II

CONTENTS:

1.0 Introduction

2.0 Objective

3.0 Main Content
- 3.1 Insight into relationship between text and context
- 3.2 Linguistic means to pragmatic end
- 3.3 Speech Acculturation role
- 3.4 Influence of Modern Expressions and Languages

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assigments

7.0 References/Further Reading

1.0: INTRODUCTION

Unit six dealt with the first part of the few concluding remarks on our study of *Ilmu ‘l-Balāghah* . This unit presents the remaining remarks as highlighted in the main content above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate significance of *Ilmu ‘l-Balāghah* as a means of gaining insight into relationship between text and context
- Illustrate *al- Balāghah* as a linguistic means of pragmatic end…
- Highlight the speech acculturation role of *al-Balāghah* .
- Discuss influence of modern expressions and languages on *Ilmu `l- Balāghahi*

3.0 **MAIN CONTENT**

3.1: **Insight into Relationship between text and context**

Arabic rhetoric has provided an invaluable insight into the intimate relationship between the text and its context. It has become the flesh and blood of Arabic. Thanks to Arabic rhetorical studies, we have become aware of the fact that language, that is, a speech act, is context-sensitive. Similarly, through Arabic rhetorical studies, we have become aware of:

1. pragmatic function of Arabic discourse such as the relationship between the communicator and the addressee.
2. The psychological and ideological state of the addressee and his expectations.
3. The careful selection of a given lexical item and its appropriate position in the proposition.
4. The right proposition used in the right situation and for the right addressee.

This is not the end of the task of Arabic rhetoric. Although rhetoric is defined as the compatibility of discourse with its context, a speech act cannot be effective nor can it have the thrust to influence the addressee's behaviour or ideological position unless it is 'beautified' and 'ornamented' with special lexical and semantic decorative tools that belong to *'ilm al-badī'*. Therefore, an effective speech act is not achieved through the syntax of the language, its semantic conventions, or its stylistic mechanisms alone, but rather it should be sugar coated. Discourse is required to be effective, and effectiveness can be achieved through the employment of figures of speech and, embellishments as decorative linguistic and rhetorical elements to consolidate the speech act's psychological impact upon the addressee. Thus, through rhetoric, language turns into a magical social activity whose influence seeps through our daily behaviour.

Self Assessment Exercise

- Relate significance of *Ilmu ‘l-Balāghah* as a means of gaining insight into relationship between text and context

3.2 Linguistic Means to Pragmatic End

Arabic rhetoric is a linguistic means to a pragmatic end. It enables the communicator to achieve stylistic diversity through the employment of lexical mechanisms such as synonymy and polysemy, the use of embellishments and figures of speech, etc. etc. Given the ideological and psychological state of the addressee, the communicator has successfully entertained his or her audience stylistically.

Arabic rhetoric has taken the relationship between the speaker and the audience very seriously. The speaker must make some assumptions about the addressee's cognitive abilities, ideological position, and contextual resources. The rhetorical classification of the addressees into the deniers, the skeptics, and the open-minded has been a magnificent achievement for the analysis of argumentative discourse. Arabic rhetorical studies have touched upon text typology, the notion of context, the notion of 'elegant introduction, and the linguistic-stylistic requirements of each category of addressee. The communicator has become more aware of the tools required for each addressee in terms of affirmation particles especially in his or her argumentative speech.

Although the major objective of Arabic rhetoric is to achieve succinctness and effective context-sensitive discourse, there is an underlying parallel aim which is the realization of acceptability of a given discourse. Thus, succinctness is not the only criterion of Arabic rhetoric. Acceptability is a standard yard-stick of the text and an important criterion of effective discourse. In other words, a text is unacceptable by the addressee if it violates the syntactic pattern and its ‘beautifying’ lexical or semantic elements.

Self Assessment Exercise

- Illustrate *al- Balāghah* as a linguistic means of pragmatic end…

3.3 Speech Acculturation Role

Arabic rhetoric has illustrated the fact that Arabic is an exotic language. Arabic employs glamorous allegorical meanings which are not familiar to English on the cultural level. An interesting authentic example is the description of an Arab husband of his wife as (*baqaratun halūbun* - a cow that gives a lot of milk) in front of an English midwife which is meant to be a genuine compliment said in praise of his wife who has got no shortage of milk for their newly born baby. In English, however, it is an insult to a lady if she is described as a 'cow'. Similarly, Arabic employs allegorical images such as (*alqatl ghaslan li-l-'ār*) which literally means (killing to wash away the shame) while English employs non-allegorical meaning, i.e. it is called (honour killing) whose back translation into Arabic is (*al-qatl min ajl al-sharaf*- the killing for the sake of honour). Even in culture material lexical items that have been borrowed from foreign languages, Arabic employs its rhetorical technique of allegory in the process of transfer of meaning. For instance, the English expression of skyscraper is rendered into Arabic as an allegorical expression –*Nātihat l-sahāb*- where Arabic employs an image of (*munātahah* - bullfight or locking horns) in which we have 'a building with two horns that is engaged in butting and locking horns with the clouds'. Also, in argumentation, English employs a non-allegorical expression 'to refute' when someone's thesis is proved wrong. In Arabic, however, we encounter an allegorical expression (*yufhim*) literally meaning 'to burn the opponent's thesis and change it into charcoal'. Thus, it conjures up imagery. Similarly, metonymy in Arabic is culture-bound. The examples (*Zaid kathīr l-ramād* - Zaid has got a lot of ashes) and (*Zaid jabānu l-kalb* - Zaid has got a coward dog). Do these Arabic examples mean that Zaid received a massive gas bill or that his dog does not bark? The best approach to unearth the Arabic culture-bound rhetorical feature is to provide the intrinsic signification, i.e. non-metonymy expression which is (Zaid is very generous) for both examples. Receiving many guests a day requires continuous

cooking which requires fire all the time that leaves accumulated ashes behind. The dog of the host family has become accustomed to several guests at day and night and does not bark at strangers anymore. Thus, it is described as 'coward' as a metonymy for the generosity of his owner. The same goes for the word 'owl' which has two opposite connotative meanings in Arabic and English cultures. The lexical item (*būmah*- owl) can be employed in Arabic as a metonymy for 'utter stupidity' whereas in English, it is the symbol of 'wisdom'.

Self Assessment Exercise

Highlight the speech acculturation role of *al-Balāghah* .

3.4 Influence of Modern Expressions and Languages

Meanwhile the pre-Islamic expression (*mu‘allaqāt* – Suspended odes) remains alive with speakers of Arabic. The seven well-woven poems were hung on the walls of Ka‘bah for people to read. Morphologically, the expression *mu‘allaqāt* is related to the verb (‘*allaqa* - to hang something). However, the odes were hung in order to be read and entertain or influence the audience. Modern Standard Arabic has manipulated the semantic overtone and employed it in journalistic political discourse. The verb *‘allaqa* however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (*ta‘līq* - commentary), (*ta‘līq siyāsī*- political analysis,that is, a leading article, or newspaper comment), and (*mu‘alliq siyāsī*- - a political commentator). Thus, rhetorically, we still have our ' own *mu‘allaqāt* which rather than hung are written in newspapers to be read for entertaining or influencing the readers. Thus, the pragmatic purpose of (*mu‘allaqāt*) and (*ta‘līq*) is still the same.

Arabic rhetoric has sufficiently applied systematic grammatical, semantic, and phonological criteria in the analysis of a given proposition. However, Arab scholars have not been unaware of foreign rhetorical studies. Arab rhetoric has been enriched by Greek, Persian, and Indian rhetorical tradition. The third Hijrah century has witnessed a vigorous translation effort of foreign works such as those

of Aristotle on rhetoric. For instance, the notion of a reporting proposition being true or false reaches back to the writings of Aristotle.

Arabic rhetoric is central to the sound appreciation of Arabic language and culture and an essential component of any Arabic learning as a foreign or second language.

Self-Assessment Exercise

Discuss influence of modern expressions and languages on Ilmu `l- *Balāghah*

4.0 CONCLUSION

Further points that make the study of *Ilmu `l-Balāghah* an important science is that:

1. It enable us gain insight into relationship between text and context.
2. It is a linguistic means to pragmatic end.
3. It is linguistic means to pragmatic end.
4. It plays speech acculturation role
5. It is a means of accommodating modern expressions and foreign languages.

5.0 SUMMARY

This Unit presents more points on the significance of *Ilmu ‘l Balāghah* additional to those in Unit six. The points were analyzed in five sub-sections. Each subsection contains self assessment exercises to test learner’s level of understanding and progress. The conclusion also highlights the points being made.

6.0 TUTOR MARKED ASSIGNMENT

Discuss the significance of *Ilmu ‘l Balāghah* with particular reference relationship between text and context.

Ilmu ‘l Balāghah is a linguistic means to pragmatic end**.** Discuss this statement.

Briefly explain speech acculturation role of *Ilmu ‘l Balāghah.* Illustrate your point.

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Module 4: Glossary of Arabic Rhetoric

Glossary of Arabic Rhetoric

Absolute metaphor	**الإستعارة المطلقة**
Accusative nunation	**التنوين بالفتحة**
Active participle	**إسم الفاعل**
Acute discernment	**نفاذ بصيرة**
Addressee	**المخاطب أى السامع أو القاريء**
Affinity	**(النسبة) فى الكناية**
Affirmation tools	**أدوات التوكيد**
Affirmed dispraise	**تأكيد الذم بما يشبه المدح**
Allegorical attribution	**إسناد مجازى**
Allegorical subject	**فاعل مجازى (غير حقيقي)**
Allegory	**المجاز**
Alliteration	**المجانسة الإستهلالية**
Allusion	**التلميح / الخفاء (المحنى الخفى)**
Ambiguity	**المعظلة**
Amphigouri	**الكلام الأجوف**
Anagram	**(التجنيس بالقلب , جناس القلب , الجناس التصحيفى)**
Anaphora	**الضمير العائد على الإسم السابق له**
Anaphoric reference	**الحوليا ت**
Annals	**العكس (التبديل)**
Antimetabole	**الطباق (المطابق , التكافؤ , التضاد)**
Antithesis	**أداة الجزم**
Apocopate article	**جواب الشرط**
Apodosis	**إعتذار**
Apology	**مخاطبة غير العاقل**
Apostrophe	**مخاطبة غير العاقل**
Apposition	**البدل**
Artistic imagery	التصوير الفنيّ
Assertive (qad)	ةيقيقحتلا دق
Assimilation	**الإدغام**
Assonance	**السجع**
Asterism	**تأكيد المدح بما يشبه الذم**
Astonishment	**التعجب**
Asyndetic proposition	**جملة ليس فيها أدوات ربط**
Asyndeton	**الفصل**

Attachments	**متعلقات**
Attribution	**الإسناد**
Avoiding redundant discourse	**الإحتراز عن العبث**
Ayah – final words	**فواصل الأيات**
Background inchoative	**مبتدأ مؤخر**
Backgounding	**التأخير**
Al – badi'iyyat	**قصائد البديع (البديعيات)**
Blinded discourse	**الإسلوب المعصى (فى الكناية) / التعصية / الإلغاز**
Blinding	**التعصية (فى الكناية)**
Bombast	**الحشو**
Borrowed	**المستعار**
Borrowed from	**المستعار منه**
Borrowed to	**المستعار له**
Brevity succinctness	**إيجاز القصر**
Cacophony	**تنافر الأصوات أو الحروف**
Cadence	**ايقاع الصوت**
Case endings	**حركات الإعراب**
Catachresis	**التصف المجازى اللحن**
Cataphora	**الضمير العائد على الإسم اللاحق له**
Cataphoric reference	**عودة الضمير على إسم بعده**
Causality relationship	**العلاقة السببية**
Censure	**عتاب**
Chiasmus	**تصالب الكلام (المقابلة العكسية)**
Circumstance	**الحال**
Circumstance sentence	جملة الحال
Cliticised pronoun	**ضمير متصل**
Coding	**الإلغاز (فى الكناية)**
Cognitive allegory	**مجازى عقلى**
Cognitive clue	**قرينة عقلية**
Cognitive simile	**تشبيه عقلى**
Common noun	**إسم جنس**
Common signification	الجامع
Communicator	المتحدّث (الكاتب)
Compatibility of discourse with context	**ملائمة مقتضى الحال**
Complaint	**شكوى**
Complete jinas	**الجناس التام المصائل**
Complete non relatedness	**كمال الإنقطاع**
Complete relatedness	**كمال الإتصال**
Complex assonance	**السجع المعقد**
Compound simile	**تشبيه مركب**

Conceit	**حسن التحليل**
Conditional (amma)	**(اما) الشرطية**
Conditional particle	**أداة الشرط**
Conditional sentence	**جملة شرطية**
Conditional verb	**فعل الشرط**
Condolence	**تعزية**
Confirmed simile	**تشبيه مؤكد**
Congruent discourse	**كلام متلائم**
Conjoined to	**معطوف على**
Conjunction	**الوصل**
Conjunctive elements	**أدوات الربط**
Connotative meaning	**المعنى الضمنى (غير المعجمى)**
Consolidating of judgement	**تقوية الحكم**
Consonance	**المناسبة أو التلائم**
Construct noun phrase	**مضاف ومضاف إليه**
Context of situation	**المقام (السياق)**
Contextual effects	**دلالات المقام**
Contextual implicatures	**معانى المقام (المعانى السياقية)**
Contextual meaning	**المعنى المقامى**
Continuity and progression	**الحدوث والتجدد**
Conversational implicatures	**التلويح أو التعريض**
Co – ordination	**العطف**
Co – ordination particle	**أداة العطف**
Definiteness	**التعريف**
Definiteness by proper noun	**التعريف بالعلمية**
Demonstrative pronoun	**إسم الإشارة**
Denial interrogative	**الإستفهام الإنكارى**
Denial reporting	**الخبر الإنكارى**
Denier	المدكّر
Denotative meaning	المعني الحقيقي (المُعجمي)
Designation restriction	**قصر تعيين**
Detached pronoun	**ضمير منفصل / ضمير الفصل**
Detailed simile	**تشبيه مفصل**
Dialectical mannerism	**المذهب الكلامى**
Diatribe	**الخطبة اللاذعة**
Diminution	**التقليل / التصغير**
Disjunction	**الفصل**
Dispraise	**الذم**
Distasteful style	**إسلوب مكروه**
Distorted jinas	**الجناس المحرف**

Dual assonance	**السجع المزنوج**
Effective discourse	**لغة بليغة / كلام بليغ**
Effective simile	**تشبيه بليغ**
Effective style	**إسلوب بليغ**
Elegance of discourse	**حسن (جمال) الكلام**
Elegance of introduction	**حسن الإستهلال**
Elegant word order	**حسن النظم**
Elegy	**الرثاء**
Ellipsis	**الحذف**
Elliptical succinctness	**ايجاز الحذف**
Eloquence	**الفصاحة**
Eloquent discourse	**كلام فصيح**
Embellishments	**علم البديع**
Enhanced metaphor	**الأستعارة المرشتحة**
Epanodos	**اللف والنشر (الطى والنشر)**
Epanorthosis	**الإضراب**
Epistrophe	**تكرار النهاية**
Epitrope	**التسليم الخطابى**
Epizeuxis	**التكرار التوكيد (التوكيد اللفظى)**
Eulogy	**الخطبة المادحة**
Euphemism	**التهوين**
Euphony	**رخامة الصوت (إنسياب الكلام)**
Evaluative discourse	**لغة بأدوات توكيد**
Evasive response	**إسلوب الحكيم**
Excepted	**المستسنى**
Excepted from	**المستسنى منه**
Exception	الإستثناء
Exception particle	أداة الإستثناء
Exception sentence	**جملة إستثنائية**
Exhortatory oratory	**الخطابة الوعظية**
Exordium	**الإستهلال**
Explicatures	**المعانى الواضحة**
Explicit metaphor	**إستعارة تصريحية**
Explicit negation	**النفى الصريح**
Explicit noun	**إسم صريح**
Explicit pronoun	**ضمير ظاهر , ضمير الفصل**
Explicit simile	**تشبيه مظهر**
Explicit speech act	**كلام مصرح**
Extra	**تابع / فضلة**
Fabricated jinas	**الجناس الملفق**

False reporting	**خبر كاذب**
Figurative skills	**الفن البيانى**
Figure of thought	**الصورة البيانية**
Figures of speech	**علم البيان**
Fore grounded predicate	**خبر مقدم**
Foregrounding	**التقديم**
Forms of affirmation	**أشكال التوكيد**
Future relationship	**العلاقة المستقبلية**
Gathering oratory	**الخطابة الحفلية**
General negation	**عصوم المعلب**
Generalization	**التعصيم**
Generalization relationship	**علاقة العصوم**
Genitive	**المجرور (حالة الجر)**
Genitive nunation	**التنوين بالكسرة**
Government office clerks	**كتاب الدواوين / الكتاب**
Grammatical congruity	**إنتلاف اللفظ نحويا**
Grammatical incongruity	**ضعف التأليف**
Grammatical unacceptability	**اللحن (فى الكناية)**
Grammatical unacceptable	**مرفوض نجويا**
Harangue	**الخطبة الحماسية**
Head – rall	**رد الصدر على العجز**
Heavy affirmation (nun)	**نون التوكيد الثقلية**
Hiddenness	**الخفاء (فى الكناية)**
Highly evaluative discourse	**لغة مليئة بأدوات التوكيد**
Homeoptoton	الترصيع
Hope	الرجاء (الترجي)
Hypallage	**المجاز المرسل**
Hyperbole	**المبالغة (التبليغ , الإغراق , الغلو)**
Ill –formedness	**نظم فاسد , نظم غير بليغ / غير فصيح**
Imagery simile	**تشبيه تمثيلي**
Imaginary simile	**تشبيه وهصى**
Imperative	**الأمر**
Implicatures	**المعانى الخفية**
Implicit	**مقدر / محذوف / مستتر**
Implicit metaphor	**إستعارة مكنبية**
Implicit pronoun	**ضمير مستتر**
Implicit simile	**تشبيه ضمني / تشبيه مضمر**
Impossibility	**الإستحالة / المستحيل**
Inchoative	**المبتدأ**
Incomplete jinas	**الجناس غير التام**

Incongruent discourse	**كلام متنافر**
Incongruity	**تنافر**
Incongruous sounds	**أصوات متنافرة**
Indefiniteness	**التنكير (النكيرة)**
Informing	**الإنشاء**
Initial (lam)	**لام الإبتداء**
Initial reporting	**الخبر الإبتدائ**
Inkhorn terms	**الألفاظ الغربية**
Instrument relationship	**العلاقة الآلية**
Interrogative	**الإستفهام**
Interrogative implying negation	**إستفهام إنكارى**
Intertextuality	**التناص**
Intrinsic attribution	**إسناد حقيقي (غير مجازى)**
Intrinsic restriction	**قصر حقيقى (غير مجازى)**
Intrinsic signification	**معنى حقيقي**
Inversion restriction	**قصر قلب**
Irony	**السخرية**
Jinas	**الجناس (التجنيس)**
Joined sentence	**الجملة المرتبطة**
Least evaluative discourse	**كلام بأدوات توكيد قليلة**
Lexical affirmation	**تأكيد لفظي**
Lexical closeness in articulation	**قرينة لفظية**
Lexical clue	قرينة لفظية
Lexical congruity	إئتلاف الكلمات
Lexical embellishments	**المحسنات اللفظية**
Lexical incongruity	**تنافر الكلمات**
Lexical item	**الكلمة**
Lexical likeness	**كلمات متجانسة (التجانس)**
Lexical meaning	**المعنى المعجمي**
Lexical oddity	**غرابة الكلمة**
Lexical well-formedness	**حسن اللفظ**
Lexically alike words	**كلمات متجانسة**
Light affirmation (nun)	**نون التوكيد الخفيفة**
Likened	**المشبه به**
Likened –to	**المشبه**
Linguistic allegory	**مجاز لغوى**
Linguistic deviation	**الأنحراف**
Linguistic instinct	**السليقة**
Linguistic patterns	**هياكل لغوية**
Linguistic signaling	**الإيماء**

Linguistic structures	**تراكيب لغوية**
Litotes	**الإثبات بالنفى**
Marked word order	**إطار لغوى غير مألوف**
Metabole	**التكرار بعبارات مختلفة**
Metalepsis	**كناية الصفة**
Metaphor	**إستعارة**
Metaphor components	**عناصر (أركان) الإستعارة**
Meter	**الوزن**
Metonymy categories	**أقسام الكناية**
Metonymy of an affinity	**كناية النسبة**
Metonymy of attribute	**كناية الصفة**
Metonymy of a modified	**كناية الموصوف**
Mixed metaphor	**الإستعارة المعيبة**
Moderation	**المساواة**
Mixed of reporting	**أحوال الخبر**
Modification	**الوصف**
Modified	**الموصوف**
Modifier	**الصفة**
Morphological congruity	**ءإتلاف صرفى**
Morphological incongruity	**تنافر صرفى**
Morphological *jināS*	جناس الإشتقاق
Morphological system	النظام الصرفي
Multiple antithesis	**المقابلة**
Multiple simile	**تشبيه متعدد**
Naked metaphor	**الأستعارة المجردة**
Natural disposition	**الفطرة**
Naturalness	**الإسترسال / عدم التكلف**
Necessary requirement relationship	**العلاقة الملزومية**
Negated antithesis	**طباق السلب**
Neologism	**الألفاظ المحدثة (المحدث)**
Nominal sentence	**جملة إسمية**
Nominalised noun	**المصدر**
Nominative nunation	**التنوين بالضمة**
Non – allegorical attribution	**إسناد حقيقي (إسناد غير مجازى)**
Non – intrinsic signification	**معنى غير حقيقي (معنى مجازى)**
Non – intrinsic subject	**فاعل غير جقيقي (فاعل مجازى)**
Non – negated antithesis	**طباق الإيجاب**
Non – request informing	**الإنشاء غير الطلبى**
Non – resemblance jinas	**الجناس اللأحق**
Nunation	**التنوين**

Obligation relationship	العلاقة اللازمية
Observation	الإرصاد التسهيم
Odd lexical item	كلمة غربية / لفظة غربية
Odes	المحلقات
Open – minded	خالى الذهن
Oration	الخطابة
Orator	الخطيب
Order system	النظم
Original sentence	الجملة الأصلية
Oxymoron	الإرداف الخلفى
Parallelism	الموازنة (المماثلة)
Paronomasia	التورية (الإيهام , التخيير)
Part to whole relationship	العلاقة الجزئية
Partial negation	سلب العموم
Passive participle	إسم المفعول
Past relationship	اعتبار ماكان (العلاقة الماضوية)
Perceptible simile	تشبيه حسنى
Periphrasis	الأسهاب (الحشو)
Permanency	الثُبوت
Personification	التشخيص
Phonetic congruity	إنتلاف اللفظ صوتيا
Phonetic incongruity	تنافر الحروف (التنافر الصوتى)
Phonetically close words	كلمات متقاربة
Place of articulation	مخرج الحرف (مكان نطق الحرف)
Place relationship	العلاقة المحلية
Plural of multitude	جمع الكثرة
Plural of paucity	جمع القلة
Poetic license	الضرورة الشعرية
Poetry	الشعر
Political oratory	الخطابة السياسية
Polyptoton	جناس الإشتقاق
Polysemy	الإشتراك اللفظى
Polysendetic sentences	جمل فيها أدوات ربط
Polysendeton	الوصل
Portioning	التبعيض
Praise	المدح
Predicate	المسند / الخبر فى النحو
Predicate status	أحوال المسند
Prefix	سابقة (فى الكلمة)
Premise	مسلمة

Preposition and its complement **جار ومجرور**
Prepositional phrase **جار ومجرور**
Prohibition **النهى**
Prolixity **التطويل**
Pronominal **له علاقة بالضمير (ضميري)**
Pronominalisation **عودة الضمائر على أسمائها**
Pronoun **الضمير**
Proper noun **إسم علم**
Prophet's praise **المديح النبوى**
Prose **النثر**
Prosody **العروض**
Protasis **فعل الشرط**
Proverbial metaphor **الإستعارة التمثيلية**
Pun **التورية (الإيهام , التخيير) / الجناس التام**
Quadrilateral verb **فعل رباعى**
Quotation **التضمين (الإستعانة , الإبداع , الرفو , الإقتباس)**
Raising suspense النشويق
Rationalistic technique المدهب الكلامي
Real world **الواقع**
Rebuke **توبيخ**
Rebut **يفند**
Rebuttal element **أداة الإستدراك**
Rebuttal of opponent's argument **تفنيد حجة الخصم**
Regret **التنديم / الندم**
Relative pronoun **الإسم الموصول**
Reporting **الخبر**
Reporting added value **لازم الفائدة**
Reporting value **فائدة الخبر**
Repugnant sounds **الكراهة فى السمع**
Request informing **الإنشاء الطلبى**
Request reporting **الخبر الطلبى**
Resemblance jinas **الجناس المضارع**
Restrained style **إسلوب مقيد**
Restricted **المقصور**
Restricted to **المقصور عليه**
Restriction **الحصر , القصر**
Restriction of a modified to a modifier **قصر موصوف على صفة**
Restriction particle **أداة قصر أو حصر**
Result relationship **العلاقة المسببية**
Reverse *jināS* **جناس القلب (جناس العكس)**

Reverse simile	**تشبيه مقلوب**
Reversed order	**المقلوب**
Reward and punishment	**الوعد والوعيد**
Rhetoric	**البلاغة**
Rhetorical deficiency	**عيب بلاغى**
Rhetorical inimitability	**الإعجاز البلاغى**
Rhetorical question	**الإستفهام البلاغى**
Rhyme	**القافية**
Riddle	**الخبر (فى الكناية)**
Sarcasm	**الإستهزاء**
Skeptical	**متردد**
Scholastic approach	المدهب الكلامي
Scholastics	**المتكلمون**
Semantic affirmation	**تأكيد معنوى**
Semantic ambiguity	**الغموض المعنوى**
Semantic embellishments	**المحسنات المعنوية**
Semantic feature	**العلاقة (الجامع)**
Semantic incongruity	**التنافر المعنوى**
Semantic link	**العلاقة (الجامع)**
Semantic meaning	**المعنى الدلالى**
Semantic well – formedness	**حسن المعنى**
Shift	**الإلتفات**
Simile	**التشبيه**
Simile categories	**أقسام التشبيه**
Simile components	**عناصر (أركان) التشبيه**
Simile element	**أداة التشبيه**
Simile ends	**طرفى التشبيه**
Simile feature	**وجه التشبيه**
Single simile	**تشبيه مفرد**
Sluggish sentence	**جملة ثقلية (متنافرة)**
Sluggish style	**إسلوب ثقيل**
Solid style	**إسلوب رصين**
Solo restriction	**قصر إفراد**
Specific relationship	**العلاقة الخصوصية**
Specification	**التخصيص**
Specificity	**الإختصاص**
Stagnation period	**فترة الركود**
Stanza	**مقطع شعرى**
State of the addressee	**حالة المخاطب**
State relationship	**العلاقة الحالية**

Strong style	**إسلوب رصين**
Stylistic complexity	**التعقيد الإسلوبي**
Stylistic diversity	**تلوين الخطاب**
Stylistic impurity	**الإبتذال (الغرابة)**
Stylistic incongruity	**التنافر الإسلوبى**
Stylistic oddity	**الغرابة فى الإسلوب**
Stylistic purity	**الجزالة**
Stylistics	**علم الإسلوب**
Subject	المُسند إليه (الفاعل)
Subject status	أحوال المُسند إليه
Sublime style	**أسلوب رفيع**
Substantiation	**إقامة الحجة**
Substituted relationship	**العلاقة المبدلية**
Succinctness	**الأيجاز**
Suffix	**لاحقة (فى الكلمة)**
Superfluous particles	**الأحرف الزائدة**
Supplementary restriction	**قصر إضافى**
Surprise particle (idha)	**(إذا) الفجائية**
Symbolic poetry	**الشعر الرمزى**
Symbolism	**الرمز (فى الكناية)**
Synopsis simile	**تشبيه مجمل**
Syntactic structure	**جملة مفيدة**
Tail – head	**رد العجز على الصدر**
Tanfis	**إستخدام سين الإستقبال (التنفيس)**
Tapinosis	**التحقير**
Taswif	**إستقدام سوف (التسويف)**
Text processing	**فهم النص**
Text producer	**المتحدث أو الكاتب**
Textual weaving	**الحبك النصى**
Trilateral verb	**فعل ثلاثى**
Truthful reporting	**الخبر الصادق**
Two ends of restriction	**طرفى القصر**
Underlying meaning	**المعنى الباطنى**
Unmarked word order	**إطار لغوى مألوف**
Unnatural style	**إسلوب متكلف**
Unnatural discourse	**لغة متكلف**
Unnaturalness	**التكلف / عدم الإسترسال**
Unrestricted simile	**تشبيه مرسل**
Untruthful reporting	**الخبر الكاذب**
Verb attachments	**متعلقات الفعل**

Verb status	**أحوال متعلقات الفعل**
Verbal sentence	**جملة فعلية**
Verbosity	**الأطناب**
Violation of linguistic norms	**مخالفة القياس**
Vocative	**النداء**
Well – formedness	**حسن الكلام / حسن النظم / نظم بليغ / نظم فصيح**
Whole-to-part relationship	
Wish	التمني
Wish particles	أدوات التمني
Word form	شكل الكلمة
Zeugma	العبارة الجامعة

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